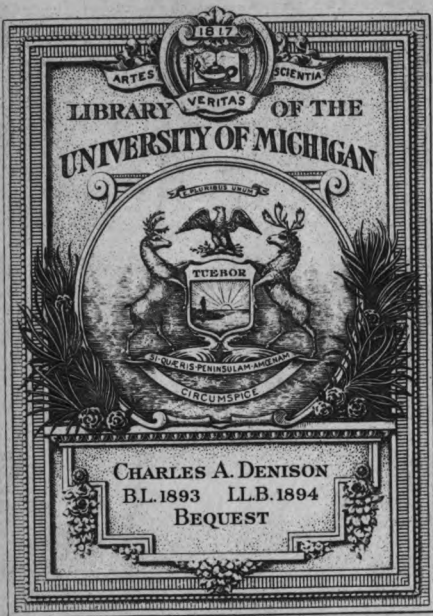


*The divine liturgies of our fathers among
the saints John Chrysostom and Basil ...*

James Nathaniel William Beauchamp Robertson



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Nikodora Eastern Church, Liturgy and Canon

THE DIVINE LITURGIES
OF OUR FATHERS AMONG THE SAINTS
JOHN CHRYSOSTOM
AND
BASIL THE GREAT
WITH THAT
OF THE PRESANCTIFIED
PRECEDED BY THE HESPERINOS AND THE ORTHROS
EDITED WITH THE GREEK TEXT BY
J. N. W. B. ROBERTSON.

*From the rising of the sun even unto the
going down my Name is glorified among the
nations, and in every place incense is offered
to my Name, and a clean Sacrifice; for my
Name is great among the nations, saith the
Lord Almighty.* MALACHIAS, i. 11.

This do ye in remembrance of me.

LUKE, xxii. 19.

LONDON:
DAVID NUTT, 270—271 STRAND, W. C.

1894.

ΠΕΡΙΕΧΟΜΕΝΟΝ.

Τῷ 1886 ἐξεδόθησαν παρὰ τοῦ Ἐκδότου αἱ θεαῖ Λειτουργίαι τῶν ἐν Ἀγίοις Πατέρων ἡμῶν Ἰωάννου τοῦ Χρυσοστόμου καὶ Βασιλείου τοῦ Μεγάλου, συνάμα Ἑλληνιστὶ καὶ Ἀγγλιστί. Τὸ ἔργον τοῦτο ἐπηνέθη παρὰ τῶν Πατριαρχῶν Κωνσταντινουπόλεως, Ἀλεξανδρείας, καὶ Ἱεροσολύμων, καὶ ἄλλων Ἐκκλησιαστικῶν Ἀρχῶν.

Ἡ Παρούσα ἔκδοσις ἀναθεωρηθεῖσα καὶ ἐπανξηθεῖσα περιέχει·

Α'. Τὴν Ἀκολουθίαν τοῦ Ἑσπερινοῦ, κατὰ τὴν ἐν τῷ Εὐχολογίῳ διάταξιν, ψαλλομένην ἐν τοῖς Σάββασι, καὶ ἐν ταῖς Παραμοναῖς τῶν Ἑορτῶν· μετὰ τῆς Ἀρτοκλασίας, ἥτοι τῆς Εὐλογίας τῶν Πέντε Ἄρτων, κτλ.

Β'. Τὴν Ἀκολουθίαν τοῦ Ὁρθρου, ὁμοίως κατὰ τὴν ἐν τῷ Εὐχολογίῳ διάταξιν, ἀναγινωσκομένην ἐν ταῖς Κυριακαῖς, καὶ ἐν ταῖς ἐχούσαις Εὐαγγέλιον Ἑορταῖς.

Γ'. Τὴν Διάταξιν τῆς θείας καὶ ιερᾶς Λειτουργίας, ὅπως τελεῖται ἐν τῇ Μεγάλῃ Ἐκκλησίᾳ, καὶ ἐν τῷ ἁγίῳ Ὁρεὶ τοῦ Ἀθῶνος.

Δ'. Τὴν Λειτουργίαν τοῦ Ἀγίου Ἰωάννου τοῦ Χρυσοστόμου, Ἀρχιεπισκόπου Κωνσταντινουπόλεως, οὖσαν ἐν συνήθει χρήσει, μετὰ τῶν Τυπικῶν καὶ Μακαρισμῶν τῶν ψαλλομένων ἐν ταῖς Κυριακαῖς, καὶ ἐν ταῖς Ἑορταῖς τῶν Ἀγίων· ὡς καὶ τὰ Ἀντίφωνα τὰ ψαλλόμενα ἐν ταῖς λοιπαῖς μὴ ἑορτασίμοις ἡμέραις τῆς Ἑβδομάδος.

Ε'. Τὴν Λειτουργίαν τοῦ Ἀγίου Βασιλείου τοῦ Μεγάλου, Ἐπισκόπου Καισαρείας Καππαδοκείας, τελουμένην ἐν ταῖς Κυριακαῖς τῆς Μεγάλης Τεσσαρακοστῆς (ἐκτὸς τῆς τῶν Βαΐων), ἐν τῇ Μεγάλῃ Πέμπτῃ, ἐν τῷ Μεγάλῳ Σαββάτῳ, καὶ ἐν ταῖς Παραμοναῖς τῆς τοῦ Χριστοῦ Γεννήσεως καὶ τῶν Θεοφανείων (πλὴν εἰ τύχοι ἡ Ἑορτὴ τῆς τοῦ Χριστοῦ Γεννήσεως, ἢ τῶν Θεοφανείων,

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In 1886 the Editor brought out an edition of the divine Liturgies of our Fathers among the Saints John Chrysostom and Basil the Great, in Greek and English. This work was commended by the Patriarchs of Constantinople, Alexandria, and Jerusalem, and other Ecclesiastical Authorities.

The present revised and enlarged edition consists of:—

i. The Order of the Hesperinos, according to the form in the Euchologion, to be sung on Sabbaths, and on the Vigils of Feasts, together with the Artoklasia, or the Blessing of the Five Loaves, etc.

ii. The Order of the Orthros, likewise according to the form in the Euchologion, to be sung on Lord's-days, and on Feasts having a Gospel.

iii. The Arrangement of the divine and sacred Liturgies, as performed in the Great Church, and in the holy Mountain of Athos.

iv. The Liturgy of Saint John Chrysostom, Archbishop of Constantinople, which is in common use, with the Typika and Beatitudes that are sung on Lord's-days and on Feasts of the Saints; as also the Antiphons that are sung on the remaining days of the Week, when not feasts.

v. The Liturgy of Saint Basil the Great, Bishop of Cæsaria in Cappadocia, to be used on the Lord's-days of the Great Quadragesima (except that of the Palms), on the Great Fifth-day, on the Great Sabbath, and on the Vigils of the Nativity of Christ, and of the Theophany (unless the Feasts of the Nativity of Christ, or of the Theophany, fall on the Lord's-day, or on the Second-day,

ἐν Κυριακῇ, ἢ ἐν Δευτέρᾳ, ὅποτε τελεῖται ἡ Λειτουργία Ἰωάννου τοῦ Χρυσοστόμου ἐν τῇ Παραμονῇ, ἢ δὲ τοῦ Μεγάλου Βασιλείου ἐν τῇ αὐτῇ ἡμέρᾳ τῆς Ἑορτῆς), ὡσαύτως καὶ ἐν τῇ ἡμέρᾳ τῆς Μνήμης τοῦ Ἀγίου.

ΣΤ. Τὴν Λειτουργίαν τῶν Προηγιασμένων, τὴν συνήθως ἀποδοδομένην τῷ Ἀγίῳ Γρηγορίῳ τῷ Διαλόγῳ, Πάπα Ῥώμης, τελουμένην ἐν ταῖς Τετάρταις καὶ Παρασκευαῖς τῶν πρώτων ἐξ Ἑβδομάδων τῆς Μεγάλης Τεσσαρακοστῆς, ἐν τῇ Δευτέρᾳ, Τρίτῃ, καὶ Τετάρτῃ τῆς Μεγάλης Ἑβδομάδος, ἐν τῇ Πέμπτῃ τοῦ Μεγάλου Κανόνος, καὶ ἐν οἱδήποτε ἡμέρᾳ (ἐκτὸς Σαββάτου, ἢ Κυριακῆς), συμπέσωσιν ἡ Μνήμη τοῦ Ἀγίου Χαραλάμπους, τῆς Εὐρέσεως τῆς τιμίας Κεφαλῆς τοῦ Προδρόμου, καὶ τῶν Ἀγίων Τεσσαράκοντα Μαρτύρων.

Ἐν δὲ τῷ Παραρτήματι ἐπισυνάπτονται καὶ τὰ ἐξῆς· 1) τὰ Ἀπολυτικά τῶν Δεσποτικῶν καὶ Θεομητορικῶν Ἑορτῶν· 2) τὰ Ἀναστάσιμα Ἀπολυτικά τῶν Ὁκτῶ Ἦχων σὺν τοῖς Θεοτοκίοις αὐτῶν· 3) τὰ Κοντάκια τῶν Δεσποτικῶν καὶ Θεομητορικῶν Ἑορτῶν· 4) τὰ Εἰσοδικὰ τῶν Δεσποτικῶν Ἑορτῶν, τὰ ψαλλόμενα ἐν τῇ Μικρᾷ Εἰσόδῳ τῆς Λειτουργίας· 5) αἱ Ἀπολύσεις τῶν Ἑορτῶν τούτων, αἱ λεγόμεναι εἰς τὸν Ἑσπερινόν, εἰς τὸν Ὁρθρον, καὶ εἰς τὴν Λειτουργίαν· 6) Εὐχὴ ἐπὶ Μετανοούντων· 7) Εὐχὴ ἐπὶ τῶν Κολύβων· 8) Εὐχὴ εἰς μετάληψιν Σταφυλῶν τῇ 6 Αὐγούστου· 9) Εὐχὴ εἰς τὸ εὐλογῆσαι τὰ Βατὰ τῇ Κυριακῇ τῶν Βατῶν· 10) Εὐχὴ εἰς τὸ εὐλογῆσαι ἐδέσματα κρέων τῇ Μεγάλῃ Κυριακῇ τοῦ Πάσχα· 11) Εὐχὴ εἰς τὸ εὐλογῆσαι τυρόν καὶ ὡὰ τῇ αὐτῇ ἡμέρᾳ· 12) Λόγος Κατηχητικὸς Ἰωάννου τοῦ Χρυσοστόμου τῇ αὐτῇ ἡμέρᾳ· καὶ 13) ἡ Ἀκολουθία τοῦ Τρισαγίου εἰς τεθνεώτας.

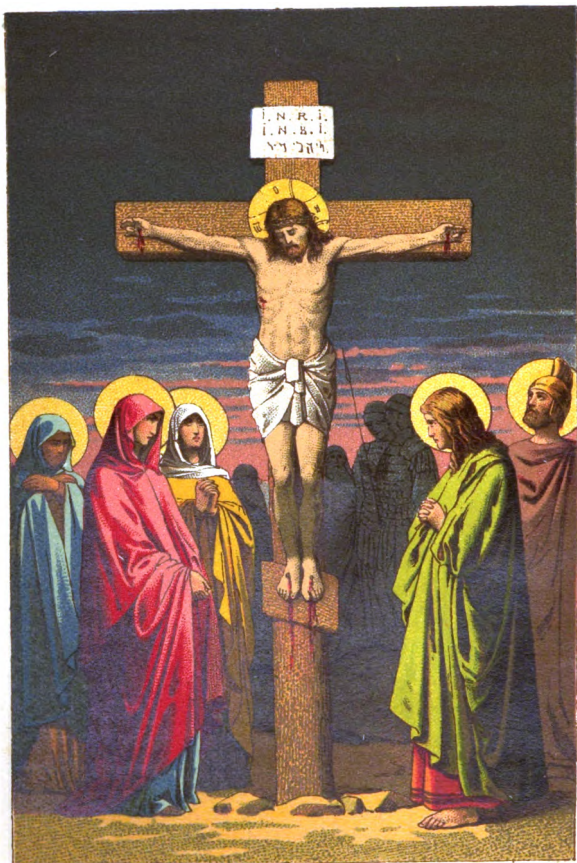


for then the Liturgy of John Chrysostom is used on the Vigil, and that of Basil the Great on the actual day of the Feast); likewise also on the day of the Commemoration of the Saint.

vi. The Liturgy of the Presanctified, commonly attributed to Saint Gregory Dialogos, Pope of Rome, to be used on the Fourth-days and Paraskevès of the first six Weeks of the Great Quadragesima, on the Second day, Third-day, and Fourth-day of the Great Week, on the Fifth-day of the Great Canon, and on whatsoever day (except the Sabbath, or the Lord's-day) there fall the Commemorations of Saint Charalampos, of the Finding of the precious Head of the Precursor, and of the Holy Forty Martyrs.

In the Appendix are given the following:—1) the Apolytikia of the Feasts of our Lord and of the Mother of God; 2) the Apolytikia of the Resurrection for the Eight Tones, with their Theotokia; 3) the Kontakia of the Feasts of our Lord, and of the Mother of God; 4) the Eisodika of the Feasts of our Lord, to be sung in the Little Entrance of the Liturgy; 5) the Dismissals of these Feasts, to be said in the Hesperinos, in the Orthros, and in the Liturgy; 6) a Prayer for Penitents; 7) a Prayer over the Kolyba; 8) a Prayer at partaking of the Vintage on the 6th of August; 9) a Prayer for blessing the Palms on the Lord's-day of the Palms; 10) a Prayer for blessing flesh-meat, on the Great Lord's-day of the Pasch; 11) a Prayer for blessing cheese and eggs, on the same day; 12) the Catechetical Discourse of John Chrysostom, for the same day; 13) the Order of the Trisagion for the dead.





NIV

ΑΚΟΛΟΥΘΙΑ ΤΟΥ ΕΣΠΕΡΙΝΟΥ.

Ο Ἱερεὺς ἐκφωνῶν.

Εὐλογητὸς ὁ Θεὸς ἡμῶν, πάντοτε· νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορὸς· Ἀμήν.

Καὶ ἄρχεται ὁ ταχθεὶς Μοναχὸς (ἢ ὁ Προεστῶς) ἀναγινώσκειν τὸν Προοιμιακὸν Ψαλμὸν, λέγων οὕτω·

Δεῦτε προσκυνήσωμεν, καὶ προσπέσωμεν τῷ Βασιλεῖ ἡμῶν Θεῷ.

Δεῦτε προσκυνήσωμεν, καὶ προσπέσωμεν Χριστῷ τῷ Βασιλεῖ ἡμῶν Θεῷ.

Δεῦτε προσκυνήσωμεν, καὶ προσπέσωμεν αὐτῷ Χριστῷ τῷ Βασιλεῖ καὶ Θεῷ ἡμῶν.

Ψαλ. ργ'. Εὐλόγει, ἡ ψυχὴ μου, τὸν Κύριον. Κύριε ὁ Θεός μου, ἐμεγαλύνθης σφόδρα.

Ἐξομολόγησιν καὶ μεγαλοπρέπειαν ἐνεδύσω, ἀναβαλλόμενος φῶς ὡς ἱμάτιον.

Ἐκτείνων τὸν οὐρανὸν ὥσει δέβριν, ὁ στεγάζων ἐν ὕδασι τὰ ὑπερῶα αὐτοῦ.

Ὁ τιθεὶς νέφη τὴν ἐπίβασιν αὐτοῦ, ὁ περιπατῶν ἐπὶ πτερύγων ἀνέμων.

THE ORDER OF THE HESPERINOS.

The Priest aloud.

**Blessed is our God, always: now, and ever,
and unto the ages of the ages.**

The Choir: **Amen.**

Then beginneth the appointed Monk (or the Prelate) to read the Proemiac Psalm, saying thus:

**Come, let us adore, and fall down to our
King, God.**

**Come, let us adore, and fall down to Christ,
our King, God.**

**Come, let us adore, and fall down to Christ
himself, our King and God.**

Ps. ciii. **Bless the Lord, O my soul. O Lord
my God, thou art become exceedingly magnifical.**

**Confession and majesty hast thou put on, array-
ing thyself with light as with a garment.**

**(Who) spreadeth out the heavens like an awning;
who roofeth with waters its upper chambers.**

**Who appointeth the clouds his ascent; who
walketh upon the wings of the winds.**

Ὁ ποιὼν τοὺς Ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα.

Ὁ θεμελιῶν τὴν γῆν ἐπὶ τὴν ἀσφάλειαν αὐτῆς, οὐ κλιθῆσεται εἰς τὸν αἰῶνα τοῦ αἰῶνος.

Ἄβυσσος ὡς ἱμάτιον τὸ περιβόλαιον αὐτοῦ, ἐπὶ τῶν ὁρέων στήσονται ὕδατα.

Ἀπὸ ἐπιτιμῆσεώς σου φεύξονται, ἀπὸ φωνῆς βροντῆς σου δειλιάσουσιν.

Ἀναβαίνουνσιν ὄρη, καὶ καταβαίνουνσι πεδία εἰς τὸν τόπον, ὃν ἐθεμελίωσας αὐτά.

Ὅριον ἔθου, ὃ οὐ παρελεύσονται, οὐδὲ ἐπιστρέψουσι καλύψαι τὴν γῆν.

Ὁ ἐξαποστέλλων πηγὰς ἐν φάραγξιν, ἀναμέσον τῶν ὁρέων διελεύσονται ὕδατα.

Ποτιοῦσι πάντα τὰ θηρία τοῦ ἀγροῦ, προσδέξονται ὄναγροι εἰς δίψαν αὐτῶν.

Ἐπ' αὐτὰ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσει, ἐκ μέσου τῶν πετρῶν δώσουσιν φωνήν.

Ποτίζων ὄρη ἐκ τῶν ὑπερῶν αὐτοῦ· ἀπὸ καρποῦ τῶν ἔργων σου χορτασθήσεται ἡ γῆ.

Ὁ ἐξανατέλλων χόρτον τοῖς κτήνεσι, καὶ χλόην τῇ δουλείᾳ τῶν ἀνθρώπων.

Τοῦ ἐξαγαγεῖν ἄρτον ἐκ τῆς γῆς, καὶ οἶνος εὐφραίνει καρδίαν ἀνθρώπου.

Τοῦ ἱλαρῦναι πρόσωπον ἐν ἐλαίῳ, καὶ ἄρτος καρδίαν ἀνθρώπου στηρίζει.

Who maketh his Angels spirits, and his ministers a flame of fire.

Who foundeth the earth upon its basis; it shall not totter for ever and ever.

An abyss, like a garment, is his vesture, upon the mountains shall waters stand.

At thy rebuke they flee; at the voice of thy thunder they shall be afraid.

They go up (like) mountains, and down (like) plains, unto the place which thou hast founded for them.

A bound hast thou set, which they shall not pass over, nor turn again to cover the earth.

Who sendeth forth springs in the ravines; between the mountains shall waters pass.

They shall give drink to all the wild beasts of the field; the wild asses shall partake for their thirst.

Beside them shall the fowls of the heaven lodge; out of the midst of the rocks shall they give forth their voice.

(Who) watereth the mountains out of his upper chambers; with the fruit of thy works shall the earth be satisfied.

Who causeth the grass to spring up for the cattle, and green herb for the service of men.

That he may bring forth bread out of the earth;—and wine maketh glad the heart of man.

That he may make the face cheerful with oil;—and bread sustaineth man's heart.

Χορτασθήσονται τὰ ξύλα τοῦ πεδίου, αἱ κέδροι τοῦ Λιβάνου, αἱ ἐφύτευσας.

Ἐκεῖ στρουθία ἐννοσσεύσουσι, τοῦ ἐρωδίου ἡ κατοικία ἡγεῖται αὐτῶν.

Ὅρη τὰ ὑψηλὰ ταῖς ἐλάφοις, πέτρα καταφυγὴ τοῖς λαγωαῖς.

Ἐποίησε σελήνην εἰς καιρούς· ὁ ἥλιος ἔγνω τὴν δύσιν αὐτοῦ.

Ἐθου σκότος, καὶ ἐγένετο νύξ, ἐν αὐτῇ διελεύσονται πάντα τὰ θηρία τοῦ δρυμοῦ.

Σκύμνοι ὠρυόμενοι τοῦ ἀρπάσαι, καὶ ζητῆσαι παρὰ τοῦ Θεοῦ βρῶσιν αὐτοῖς.

Ἀνέτειλεν ὁ ἥλιος, καὶ συνήχθησαν, καὶ εἰς τὰς μάνδρας αὐτῶν κοιτασθήσονται.

Ἐξελεύσεται ἄνθρωπος ἐπὶ τὸ ἔργον αὐτοῦ, καὶ ἐπὶ τὴν ἐργασίαν αὐτοῦ ἕως ἑσπέρας.

Ὡς ἐμεγαλύνθη τὰ ἔργα σου, Κύριε· πάντα ἐν σοφίᾳ ἐποίησας· ἐπληρώθη ἡ γῆ τῆς κτίσεώς σου.

Αὕτη ἡ θάλασσα ἡ μεγάλη καὶ εὐρύχωρος· ἐκεῖ ἐρπετῶν οὐκ ἔστιν ἀριθμὸς, ζῶα μικρὰ μετὰ μεγάλων.

Ἐκεῖ πλοῖα διαπορεύονται· δράκων οὗτος, ὃν ἔπλασας ἐμπαίζειν αὐτῇ.

Πάντα πρὸς σέ προσδοκῶσι, δοῦναι τὴν τροφήν αὐτῶν εἰς εὐκαιρον· δόντος σου αὐτοῖς συλλέξουσιν.

Ἀνοίξαντός σου τὴν χεῖρα, τὰ σύμπαντα πλησθήσονται χρηστότητος· ἀποστρέψαντος δέ σου τὸ πρόσωπον, ταραχθήσονται.

The trees of the field shall be satisfied, the cedars of Libanus, which thou hast planted.

There the sparrows shall build their nests; the heron's dwelling hath the lead among them.

The high mountains are for the hinds; a rock is a refuge for the hares.

He hath made the moon for seasons: the sun knoweth his going down.

Thou hast appointed darkness, and it is become night; therein shall all the wild beasts of the forest roam.

Young lions roaring that they may prey, and seek from God food for themselves.

There ariseth the sun, and they are gathered together, and shall lay them down in their dens.

Man shall go forth unto his work, and to his labour until evening.

How mangnifical are thy works, O Lord! all things hast thou made in wisdom: the earth is filled with thy creation.

This, the sea, great and wide;—therein are creeping things of which there is no number, animals small and great.

There ships go:—this dragon, which thou hast fashioned to sport therewith.

All look unto thee, to give them their food in due season; when thou givest it them, they shall gather it.

When thou openest thy hand, they shall all be filled with thy bounty; but when thou turnest away thy face, they shall be troubled.

Ἄντανελείς τὸ πνεῦμα αὐτῶν, καὶ ἐκλείψουσι, καὶ εἰς τὸν χοῦν αὐτῶν ἐπιστρέψουσιν.

Ἐξαποστελεῖς τὸ Πνεῦμά σου, καὶ κτισθήσονται, καὶ ἀνακαινιεῖς τὸ πρόσωπον τῆς γῆς.

Ἦτω ἡ δόξα Κυρίου εἰς τοὺς αἰῶνας· εὐφρανθήσεται Κύριος ἐπὶ τοῖς ἔργοις αὐτοῦ.

Ὁ ἐπιβλέπων ἐπὶ τὴν γῆν, καὶ ποιῶν αὐτὴν τρέμειν, ὁ ἀπτόμενος τῶν ὁρέων, καὶ καπνίζονται.

Ἄσω τῷ Κυρίῳ ἐν τῇ ζωῇ μου, ψαλῷ τῷ Θεῷ μου ἕως ὑπάρχω.

Ἦδυνθείη αὐτῷ ἡ διαλογία μου, ἐγὼ δὲ εὐφρανθήσομαι ἐπὶ τῷ Κυρίῳ.

Ἐκλείποιεν ἁμαρτωλοὶ ἀπὸ τῆς γῆς, καὶ ἄνομοι, ὥστε μὴ ὑπάρχειν αὐτούς. Εὐλόγει, ἡ ψυχὴ μου, τὸν Κύριον.

Καὶ πάλιν· Ὁ ἥλιος ἔγνω τὴν δύσιν αὐτοῦ· ἔθου σκότος, καὶ ἐγένετο νύξ.

Ὡς ἐμεγαλύνθη τὰ ἔργα σου, Κύριε· πάντα ἐν σοφίᾳ ἐποίησας.

Δόξα Πατρί, καὶ Υἱῷ, καὶ Ἀγίῳ Πνεύματι.

Καὶ νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ἀλληλούϊα. Ἀλληλούϊα. Ἀλληλούϊα. Δόξα σοι, ὁ Θεός. Τρίς (ἐν δὲ τῇ τρίτῃ ἐπαναλήψει ἐπισυνάπτεται· ἡ ἐλπίς ἡμῶν, Κύριε, δόξα σοι).

Ὁ δὲ Ἱερεὺς λέγει μυστικῶς τὰς Εὐχὰς τοῦ Λυχνικοῦ, ἱστάμενος ἀσκεπῆς ἔμπροσθεν τῶν ἁγίων Θυρῶν.

Thou shalt take away their breath, and they shall fail, and return to their dust.

Thou shalt send forth thy Spirit, and they shall be created, and thou shalt renew the face of the earth.

Let the glory of the Lord be for ever: the Lord shall rejoice in his works.

Who looketh upon the earth, and maketh it tremble; who toucheth the mountains, and they smoke.

I will sing to the Lord in my life, I will offer psalmody to my God as long as I exist.

May my discourse be pleasant to him; and I,—I will rejoice in the Lord.

May sinners cease from off the earth, and transgressors, so that they be not. Bless the Lord, O my soul.

And again: The sun knoweth his going down: thou hast appointed darkness, and it is become night.

How magnificent are thy works, O Lord: all things hast thou made in wisdom.

Glory to the Father, and to the Son, and to the Holy Spirit.

Both now, and ever, and unto the ages of the ages. Amen.

Alleluia. Alleluia. Alleluia. Glory to thee, the God. Thrice (and in the third repetition there is added: our hope art thou, O Lord; glory to thee).

And the Priest saith secretly the Prayers of the Lych-anpsia, standing uncovered before the holy Doors.

Εὐχή Α': Κύριε, οἰκτίρμον καὶ ἐλεήμον, μακρόθυμε καὶ πολυέλεε, ἐνώτισαι τὴν προσευχὴν ἡμῶν, καὶ πρόσχες τῇ φωνῇ τῆς δεήσεως ἡμῶν· ποιήσον μεθ' ἡμῶν σημεῖον εἰς ἀγαθόν· ὁδήγησον ἡμᾶς ἐν τῇ ὁδῷ σου, τοῦ πορεύεσθαι ἐν τῇ ἀληθείᾳ σου· εὐφρανον τὰς καρδίας ἡμῶν, εἰς τὸ φοβεῖσθαι τὸ ὄνομά σου τὸ ἅγιον· διότι μέγας εἶ σύ, καὶ ποιῶν θαυμάσια. Σὺ εἶ Θεὸς μόνος, καὶ οὐκ ἔστιν ὁμοίός σοι ἐν θεοῖς, Κύριε· δυνατὸς ἐν ἐλέει, καὶ ἀγαθὸς ἐν ἰσχύϊ, εἰς τὸ βοηθεῖν, καὶ παρακαλεῖν, καὶ σῶζειν πάντας τοὺς ἐλπίζοντας εἰς τὸ ὄνομά σου τὸ ἅγιον. Ὅτι πρέπει σοὶ πᾶσα δόξα, τιμὴ, καὶ προσκύνησις, τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ Ἁγίῳ Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Εὐχή Β'. Κύριε, μὴ τῷ θυμῷ σου ἐλέγξης ἡμᾶς, μηδὲ τῇ ὀργῇ σου παιδεύσης ἡμᾶς· ἀλλὰ ποιήσον μεθ' ἡμῶν κατὰ τὴν ἐπιείκειάν σου, ἰατρὲ καὶ θεραπευτὰ τῶν ψυχῶν ἡμῶν· ὁδήγησον ἡμᾶς ἐπὶ λιμένα θελήματός σου· φώτισον τοὺς ὀφθαλμοὺς τῶν καρδιῶν ἡμῶν, εἰς ἐπίγνωσιν τῆς σῆς ἀληθείας· καὶ δώρησαι ἡμῖν τὸ λοιπὸν τῆς παρούσης ἡμέρας εἰρηνικὸν καὶ ἀναμάρτητον, καὶ πάντα τὸν χρόνον τῆς ζωῆς ἡμῶν· πρεσβείαις τῆς ἁγίας Θεοτόκου, καὶ πάντων τῶν Ἁγίων. Ὅτι σὸν τὸ κράτος, καὶ σοῦ ἔστιν ἡ Βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, τοῦ Πατρός, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἁγίου Πνεύματος, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Εὐχή Γ'. Κύριε ὁ Θεὸς ἡμῶν, μνήσθητι ἡμῶν τῶν ἁμαρτωλῶν καὶ ἀχρείων δούλων σου, ἐν τῷ ἐπικαλεῖσθαι

Prayer i. O Lord, compassionate and merciful, longsuffering and plenteous in mercy, give ear unto our prayer, and attend to the voice of our entreaty: work with us a sign for good; guide us in thy way, that we may walk in thy truth; make glad our hearts, that we may fear thy holy Name; for thou art great, and doest wonders. Thou art God alone, and there is none among the gods like unto thee, O Lord; mighty in mercy, and excellent in strength, to aid, and comfort, and save all that hope in thy holy Name. For to thee becometh all glory, honour, and adoration, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto the ages of the ages. Amen.

Prayer ii. O Lord, rebuke us not in thine indignation, nor chastise us in thy wrath; but deal with us according to thy clemency, thou physician and healer of our souls: guide us unto the heaven of thy will; enlighten the eyes of our hearts, unto the knowledge of thy truth; and grant us that the remainder of the present day may be peaceful and sinless, also all the time of our life; at the intercessions of the holy Theotokos, and of all the Saints. For thine is the Kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto the ages of the ages. Amen.

Prayer iii. O Lord our God, be mindful of us, sinners, and thine unprofitable servants, when

ἡμᾶς τὸ ἅγιον Ὄνομά σου, καὶ μὴ κατασχύνῃς ἡμᾶς ἀπὸ τῆς προσδοκίας τοῦ ἐλέους σου· ἀλλὰ χάρισαι ἡμῖν, Κύριε, πάντα τὰ πρὸς σωτηρίαν αἰτήματα· καὶ ἀξίωσον ἡμᾶς ἀγαπᾶν, καὶ φοβεῖσθαι σε ἕξ ὅλης τῆς καρδίας ἡμῶν, καὶ ποιεῖν ἐν πάσι τὸ θέλημά σου. Ὅτι ἀγαθός, καὶ φιλάνθρωπος Θεός ὑπάρχεις, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ Ἁγίῳ Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Εὐχὴ Δ'. Ὁ τοῖς ἀσιγήτοις ὕμνοις, καὶ ἀπαύστοις δοξολογίαις ὑπὸ τῶν ἁγίων Δυνάμεων ἀνυμνούμενος, πλήρωσον τὸ στόμα ἡμῶν τῆς αἰνέσεώς σου, τοῦ δοῦναι μεγαλωσύνην τῷ Ὄνοματί σου τῷ ἁγίῳ· καὶ δὸς ἡμῖν μερίδα καὶ κλῆρον μετὰ πάντων τῶν φοβουμένων σε ἐν ἀληθείᾳ, καὶ φυλασσόντων τὰς ἐντολάς σου· πρεσβείαις τῆς ἁγίας Θεοτόκου, καὶ πάντων τῶν Ἁγίων σου. Ὅτι πρέπει σοὶ πᾶσα δόξα, τιμὴ, καὶ προσκύνησις, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ Ἁγίῳ Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Εὐχὴ Ε'. Κύριε, Κύριε, ὁ τῇ ἀχράντῳ σου παλάμῃ συνέχων τὰ σύμπαντα, ὁ μακροθυμῶν ἐπὶ πάντας ἡμᾶς, καὶ μετανοῶν ἐπὶ ταῖς κακίαις ἡμῶν, μνήσθητι τῶν οἰκτιρμῶν σου καὶ τοῦ ἐλέους σου· ἐπίσκεψαι ἡμᾶς ἐν τῇ σῇ ἀγαθότητι· καὶ δὸς ἡμῖν διαφυγεῖν καὶ τὸ λοιπὸν τῆς παρούσης ἡμέρας ἐκ τῶν τοῦ πονηροῦ ποικίλων μηχανημάτων, καὶ ἀνεπιβούλευτον τὴν ζωὴν ἡμῶν διαφύλαξον, τῇ χάριτι τοῦ Παναγίου σου Πνεύματος. Ἐλέει, καὶ φιλανθρωπία τοῦ Μονογενοῦς σου Υἱοῦ, μεθ' οὗ

we call upon thy holy Name, and put none of us to shame in our expectation of thy mercy; but grant us, O Lord, all petitions unto salvation; and deign that we may love, and fear thee with our whole heart, and do in all things thy will. For a good God, and lover of man art thou, and to thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto the ages of the ages. Amen.

Prayer iv. Thou that with never-silent hymns, and unceasing doxologies art hymned by the holy Powers; fill our mouth with thy praise, that we may ascribe majesty to thy holy Name; and grant us a portion and lot with all that fear thee in truth, and keep thy commandments; at the intercessions of the holy Theotokos, and of all thy Saints. For to thee becometh all glory, honour, and adoration, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto the ages of the ages. Amen.

Prayer v. O Lord, Lord, who in thine undefiled palm holdest all things, who art longsuffering toward us all, and repenteth at our calamities, be mindful of thy compassions, and of thy mercy; visit us in thy goodness; and grant us during the remainder also of the present day to escape from the manifold machinations of the evil one, and keep our life unassailed, by the grace of thine All-holy Spirit. By the mercy, and love toward man of thine Only-begotten Son, with whom thou art blessed, together with thine All-

εὐλογητὸς εἶ, σὺν τῷ Παναγίῳ, καὶ ἀγαθῷ, καὶ ζωοποιῷ σου Πνεύματι, νῦν, καὶ αἰεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Εὐχὴ ΣΤ'. Ὁ Θεός, ὁ μέγας καὶ θαυμαστός, ὁ ἀνεκδιηγήτῳ ἀγαθωσύνη, καὶ πλουσίᾳ προνοίᾳ διοικῶν τὰ σύμπαντα· ὁ καὶ τὰ ἐγκόσμια ἀγαθὰ ἡμῖν δωρησάμενος, καὶ κατεγγυήσας ἡμῖν τὴν ἐπηγγελμένην βασιλείαν, διὰ τῶν ἤδη κεχαρισμένων ἡμῖν ἀγαθῶν· ὁ ποιήσας ἡμᾶς καὶ τῆς νῦν ἡμέρας τὸ παρελθὸν μέρος ἀπὸ παντός ἐκκλῖναι κακοῦ, δώρησαι ἡμῖν καὶ τὸ ὑπόλοιπον ἀμέμπτως ἐκτελέσαι, ἐνώπιον τῆς ἀγίας δόξης σου, ὑμνοῦντας σέ τὸν μόνον ἀγαθὸν καὶ φιλόανθρωπον Θεὸν ἡμῶν. Ὅτι σὺ εἶ ὁ Θεὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ Ἀγίῳ Πνεύματι, νῦν, καὶ αἰεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Εὐχὴ Ζ'. Ὁ Θεός, ὁ μέγας καὶ ὑψιστος, ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον· ὁ πᾶσαν τὴν κτίσιν ἐν σοφίᾳ δημιουργήσας· ὁ διαχωρίσας ἀναμέσον τοῦ φωτός, καὶ ἀναμέσον τοῦ σκοτός· καὶ τὸν μὲν ἥλιον θέμενος εἰς ἔξουσίαν τῆς ἡμέρας, σελήνην δὲ καὶ ἀστέρας εἰς ἔξουσίαν τῆς νυκτός· ὁ καταξιώσας ἡμᾶς τοὺς ἁμαρτωλοὺς, καὶ ἐπὶ τῆς παρούσης ὥρας, προφθάσαι τὸ πρόσωπόν σου ἐν ἑξομολογήσει, καὶ τὴν ἐσπερινὴν σοὶ δοξολογίαν προσαγαγεῖν· αὐτός, φιλόανθρωπε Κύριε, κατεύθυνον τὴν προσευχὴν ἡμῶν, ὡς θυμίαμα ἐνώπιόν σου, καὶ πρόσδεξαι αὐτὴν εἰς ὁσμὴν εὐωδίας. Παράσχου δὲ ἡμῖν τὴν παροῦσαν ἐσπέραν, καὶ τὴν ἐπιούσαν νύκτα, εἰρηνικὴν· ἐνδύσον

holy, and good, and life-giving Spirit, now, and ever, and unto the ages of the ages. Amen.

Prayer vi. O God, who art great and wonderful, who in thine ineffable goodness, and bountiful providence orderest all things; who hast both given us the good things of this world, and hast assured us of the promised kingdom, through the good things already bestowed upon us; who hast made us during the past portion of this day also to decline from all evil, grant us to accomplish the remainder also blamelessly, before thy holy glory, hymning thee our only good God and lover of man. For thou art our God, and to thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto the ages of the ages. Amen.

Prayer vii. O God, who art great and most high, who only hast immortality, dwelling in light unapproachable; who hast made the whole creation in wisdom; who hast divided between the light, and between the darkness; and hast appointed the sun for the ruling of the day, but the moon and the stars for the ruling of the night; who hast deigned that we, sinners, should, at the present hour also, come before thy presence with confession, and offer thee the evening doxology: do thyself, O Lord, lover of man, direct our prayer, as incense before thee, and accept it for an odour of a sweet smell. And grant us that the present evening, and the approaching night

ἡμᾶς ὀπλᾶ φωτός· ῥῦσαι ἡμᾶς ἀπὸ φόβου νυκτερινοῦ, καὶ ἀπὸ παντὸς πράγματος ἐν σκότει διαπορευομένου· καὶ δὸς ἡμῖν τὸν ὕπνον, ὃν εἰς ἀνάπαυσιν τῇ ἀσθενείᾳ ἡμῶν ἐδωρήσω, πάσης διαβολικῆς φαντασίας ἀπηλλαγμένον. Ναί, Δέσποτα τῶν ἀπάντων, τῶν ἀγαθῶν χορηγέ· ἵνα, καὶ ἐπὶ ταῖς κοίταις ἡμῶν κατανυγόμενοι, μνημονεύωμεν ἐν νυκτὶ τοῦ ὀνόματός σου· καὶ τῇ μελέτῃ τῶν σῶν ἐντολῶν καταυγαζόμενοι, ἐν ἀγαλλιάσει ψυχῆς διανιστῶμεν, πρὸς δοξολογίαν τῆς σῆς ἀγαθότητος, δεήσεις καὶ ἱκεσίας τῇ σῇ εὐσπλαγχνίᾳ προσάγοντες, ὑπὲρ τῶν ἰδίων ἀμαρτημάτων, καὶ παντὸς τοῦ λαοῦ σου· ὃν, ταῖς πρεσβείαις τῆς ἁγίας Θεοτόκου, ἐν ἐλέει ἐπίσκεπται. Ὅτι ἀγαθὸς καὶ φιλάνθρωπος Θεὸς ὑπάρχεις, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ Ἁγίῳ Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Πληρωθέντος δὲ τοῦ Προοιμιακοῦ Ψαλμοῦ, λέγει αὐτὸς ὁ Ἱερεὺς, ἢ ὁ Διάκονος, εἰ ἔστιν·

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορὸς· Κύριε ἐλέησον.

Ὑπὲρ τῆς ἀνωθεν εἰρήνης, καὶ τῆς σωτηρίας τῶν ψυχῶν ἡμῶν, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορὸς· Κύριε ἐλέησον.

Ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου, εὐσταθείας τῶν ἁγίων τοῦ Θεοῦ Ἐκκλησιῶν, καὶ τῆς τῶν πάντων ἐνώσεως, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορὸς· Κύριε ἐλέησον.

may be peaceful: put on us the armour of light; deliver us from the terror of the night, and from every thing that walketh about in the dark; and grant us that the sleep, which thou hast ordained for the refreshing of our infirmity, may be safe from every phantasy of the devil. Yea, O Master of all, supplier of good things; that, upon our beds also feeling compunction, we may be mindful of thy Name in the night; and being enlightened by meditation on thy commandments, may arise in exultation of soul, to glorify thy goodness, bringing to thy tenderness of heart entreaties and supplications, for our own sins, and for those of all thy people; whom, at the intercessions of the holy Theotokos, do thou visit in mercy. For a good God, and lover of man art thou, and to thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto the ages of the ages. Amen.

And when the Procemic Psalm is ended, the Priest himself saith, or the Deacon, if there be one:

In peace let us beseech the Lord.

The Choir: Lord, have mercy.

For the peace from above, and the salvation of our souls, let us beseech the Lord.

The Choir: Lord, have mercy.

For the peace of the whole world, the good estate of the holy Churches of God, and the union of them all, let us beseech the Lord.

The Choir: Lord, have mercy.

Ὑπὲρ τοῦ ἁγίου Οἴκου τούτου, καὶ τῶν μετὰ πίστεως, εὐλαβείας, καὶ φόβου Θεοῦ εἰσιόντων ἐν αὐτῷ, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Ὑπὲρ τοῦ Ἀρχιεπισκόπου ἡμῶν (τοῦ δεῖνος), τοῦ τιμίου Πρεσβυτερίου, τῆς ἐν Χριστῷ Διακονίας, παντὸς τοῦ Κλήρου, καὶ τοῦ Λαοῦ, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Ὑπὲρ τῶν εὐσεβεστάτων καὶ Θεοφυλάκτων Βασιλέων ἡμῶν, παντὸς τοῦ Παλατίου, καὶ τοῦ Στρατοπέδου αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Ὑπὲρ τοῦ συμπολεμήσαι, καὶ ὑποτάξαι ὑπὸ τοὺς πόδας αὐτῶν πάντα ἐχθρόν καὶ πολέμιον, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Ὑπὲρ τῆς ἁγίας Μονῆς (ἢ, τῆς Πόλεως) ταύτης, πάσης πόλεως, χώρας, καὶ τῶν πίστει οἰκούντων ἐν αὐταῖς, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Ὑπὲρ εὐκρασίας ἀέρων, εὐφορίας τῶν καρπῶν τῆς γῆς, καὶ καιρῶν εἰρηνικῶν, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Ὑπὲρ πλεόντων, ὁδοιπορούντων, νοσούντων, καμνόντων, αἰχμαλώτων, καὶ τῆς σωτηρίας αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός· Κύριε ἐλέησον.

For this holy House, and those that with faith, reverence, and fear of God enter therein, let us beseech the Lord.

The Choir: Lord, have mercy.

For our Archbishop N., the honourable Presbytery, the Diaconate in Christ, all the Clergy, and the People, let us beseech the Lord.

The Choir: Lord, have mercy.

For our most pious and God-kept Kings, all their Palace, and their Army, let us beseech the Lord.

The Choir: Lord, have mercy.

That he would fight on their side, and subdue beneath their feet every enemy and foe, let us beseech the Lord.

The Choir: Lord, have mercy.

For this holy Abode (or, this City), every city, and country, and those that in faith dwell therein, let us beseech the Lord.

The Choir: Lord, have mercy.

For good temperature of the air, abundance of the fruits of the earth, and peaceful seasons, let us beseech the Lord.

The Choir: Lord, have mercy.

For voyagers, travellers, the sick, the weary, the captive, and their salvation, let us beseech the Lord.

The Choir: Lord, have mercy.

Ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου, καὶ ἀνάγκης, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι.

Ὁ Χορός· Κύριε ἐλέησον.

Τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, Δεσποίνης ἡμῶν Θεοτόκου, καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν Ἁγίων μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους, καὶ πᾶσαν τὴν ζωὴν ἡμῶν, Χριστῷ τῷ Θεῷ παραθώμεθα.

Ὁ Χορός· Σοί, Κύριε.

Ὁ Ἱερεὺς ἐκφωνῶνς·

Ὅτι πρέπει σοι πᾶσα δόξα, τιμὴ, καὶ προσκύνησις, τῷ Πατρί, καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ, Πνεύματι, νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός· Ἀμήν.

Εἶτα ἡ συνήθης Στιχολογία τοῦ Ψαλτηρίου, ἡ ἐν τοῖς

Σάββασιν ἔστι τὸ πρῶτον Κάθισμα, τὸ τοῦ,

Μακάριος ἀνὴρ (Ψαλ. Α'—Η').

Καὶ μετὰ τοῦτο, λέγει ὁ Ἱερεὺς, ἡ ὁ Διάκονος, τὴν

Μικρὰν Συναπτήν·

Ἔτι, καὶ ἔτι, ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι.

That we may be delivered from all affliction, wrath, peril, and necessity, let us beseech the Lord.

The Choir: Lord, have mercy.

Succour us, save us, have mercy on us, and keep us, O God, by thy grace.

The Choir: Lord, have mercy.

Of our All-holy, undefiled, exceedingly blessed, glorious Lady, Theotokos, and ever-virgin, Mary, with all the Saints, making mention, ourselves and one another, and all our life, let us commend to Christ the God.

The Choir: To thee, O Lord.

The Priest aloud:

For to thee becometh all glory, honour, and adoration, to the Father, and to the Son and to the holy Spirit, now, and ever, and unto the ages of the ages.

The Choir: Amen.

Then the usual Stichologia of the Psalter, which on Sabbaths is the first Kathisma, that of

Blessed is the man (Pss. i—viii).

And after this, the Priest, or the Deacon, saith the Little Synapte:

Again, and again, in peace let us beseech the Lord.

The Choir: Lord, have mercy.

Succour us, save us, have mercy on us, and keep us, O God, by thy grace.

Ὁ Χορός· Κύριε ἐλέησον.

Τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, Δεσποίνης ἡμῶν Θεοτόκου, καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν Ἀγίων μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους, καὶ πᾶσαν τὴν ζωὴν ἡμῶν, Χριστῷ τῷ Θεῷ παραθώμεθα.

Ὁ Χορός· Σοί, Κύριε.

Ὁ Ἱερεὺς ἐκφώνως·

Ὅτι σὸν τὸ κράτος, καὶ σοὺ ἐστὶν ἡ Βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἀγίου Πνεύματος, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός· Ἀμήν.

Εἶτα ψάλλεται τό, Κύριε ἐκέκραξα, μετὰ τῶν Στιχηριῶν, εἰς τὸν τυχόντα Ἦχον· οὗ ψαλλομένου, λαβὼν ὁ Διάκονος τὸν Θυματόν, καὶ αἰτήσας παρὰ τοῦ Ἱερέως εὐλογίαν, θυμᾷ τότε Ἱερατεῖον, καὶ τὸν Ναόν.

Ψαλ. ρμ'. Κύριε, ἐκέκραξα πρὸς σέ, εἰσακουσόν μου· εἰσακουσόν μου, Κύριε. Κύριε, ἐκέκραξα πρὸς σέ, εἰσακουσόν μου· πρόσχες τῇ φωνῇ τῆς δεήσεώς μου, ἐν τῇ κεκραγῆναι με πρὸς σέ· εἰσακουσόν μου, Κύριε.

Κατευθυνθήτω ἡ προσευχή μου, ὡς θυμίαμα ἐνώπιόν σου· ἔπαρσις τῶν χειρῶν μου θυσία ἐσπερινή· εἰσακουσόν μου, Κύριε.

Θοῦ, Κύριε, φυλακὴν τῷ στόματί μου, καὶ θύραν περιοχῆς περὶ τὰ χεῖλη μου.

The Choir: Lord, have mercy.

Of our All-holy, undefiled, exceedingly blessed, glorious Lady, Theotokos, and ever-virgin, Mary, with all the Saints, making mention, ourselves and one another, and all our life, let us commend to Christ the God.

The Choir: To thee, O Lord.

The Priest aloud:

For thine is the might, and thine is the Kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto the ages of the ages.

The Choir: Amen.

Then is sung, O Lord, I have cried, with its Stichoi, to the Tone it happeneth to be: during the singing of which, the Deacon taketh the Censer, and, having asked of the Priest a blessing, censeth both the Sanctuary, and the Nave.

Ps. cxl. O Lord, I have cried unto thee, hearken to me: hearken to me, O Lord. O Lord, I have cried unto thee, hearken to me; attend to the voice of mine entreaty, when I cry unto thee: hearken to me, O Lord.

Let my prayer be directed, as incense before thee; the lifting up of my hands as an evening sacrifice: hearken to me, O Lord.

Set a watch, O Lord, before my mouth, and a door of enclosure about my lips.

Μὴ ἐκκλίνῃς τὴν καρδίαν μου εἰς λόγους πονηρίας,
τοῦ προφασίζεσθαι προφάσεις ἐν ἁμαρτίαις.

Σὺν ἀνθρώποις ἐργαζομένοις τὴν ἀνομίαν· καὶ οὐ
μὴ συνδυσάσω μετὰ τῶν ἐκλεκτῶν αὐτῶν.

Παιδεύσει με δίκαιος ἐν ἐλέει, καὶ ἐλέγξει με· ἔλαιον
δὲ ἁμαρτωλοῦ μὴ λιπανάτω τὴν κεφαλὴν μου.

Ὅτι ἔτι καὶ ἡ προσευχὴ μου ἐν ταῖς εὐδοκίαις αὐτῶν·
κατεπόθησαν ἐχόμενα πέτρας οἱ κριταὶ αὐτῶν.

Ἀκούσονται τὰ ῥήματά μου, ὅτι ἠδύνθησαν· ὥσει
πάχος γῆς ἐρράγη ἐπὶ τῆς γῆς, διεσκορπίσθη τὰ ὅσα
αὐτῶν παρὰ τὸν Ἄδην.

Ὅτι πρὸς σέ, Κύριε, Κύριε, οἱ ὀφθαλμοί μου· ἐπὶ σοὶ
ἤλπισα, μὴ ἀντανέλης τὴν ψυχὴν μου.

Φύλαξόν με ἀπὸ παγίδος, ἧς συνεστήσαντό μοι, καὶ
ἀπὸ σκανδάλων τῶν ἐργαζομένων τὴν ἀνομίαν.

Πεσοῦνται ἐν ἀμφιβλήστρῳ αὐτῶν οἱ ἁμαρτωλοί, κατὰ
μόνας εἰμὶ ἐγώ, ἕως ἂν παρέλθω.

Ψαλ. ρμα'. Φωνῇ μου πρὸς Κύριον ἐκέκραξα, φωνῇ
μου πρὸς Κύριον ἐδεήθην.

Ἐκχεῶ ἐνώπιον αὐτοῦ τὴν δέησίν μου, τὴν θλίψιν
μου ἐνώπιον αὐτοῦ ἀπαγγελῶ.

Ἐν τῷ ἐκλείπειν ἔξ ἐμοῦ τὸ πνεῦμά μου, καὶ σὺ ἔγνων
τὰς τρίβους μου.

Ἐν ὁδῷ ταύτῃ ἣ ἐπορευόμην, ἔκρυψαν παγίδα μοι.

Κατενόουν εἰς τὰ δεξιὰ καὶ ἐπέβλεπον, καὶ οὐκ ἦν ὁ
ἐπιγινώσκων με.

O incline not my heart unto words of wickedness, to contrive excuses for sins.

With men that work iniquity; yea in nowise will I communicate with their chosen.

The righteous shall chasten me in mercy, and reprove me; but let not the oil of the sinner anoint my head.

For still is my prayer also in the midst of their pleasures: their judges are swallowed up like a stone.

They shall hear my sayings, for they are pleasant: as a clod of earth is broken up upon the ground, are their bones scattered beside Hades.

For unto thee, O Lord, Lord, are mine eyes: in thee have I hoped, O take not away my soul.

Keep me from the snare which they have laid for me, and from the stumbling blocks of those that work iniquity.

Sinners shall fall into their own net, I am alone, until I pass over.

Ps. cxli. With my voice have I cried unto the Lord; with my voice unto the Lord have I made entreaty.

I will pour out before him mine entreaty; mine affliction will I declare before him.

When my spirit fainteth within me, then thou knowest my paths.

In this way wherein I was walking, have they hidden a snare for me.

I looked on the right hand, and beheld, and there was none that would know me.

Ἀπώλετο φυγὴ ἀπ' ἐμοῦ, καὶ οὐκ ἔστιν ὁ ἐκζητῶν
τὴν ψυχὴν μου.

Ἐκέκραξα πρὸς σέ, Κύριε· εἶπα· Σὺ εἶ ἡ ἐλπίς μου,
μερίς μου εἶ ἐν γῇ ζώντων.

Πρόσχες πρὸς τὴν δέησίν μου, ὅτι ἐταπεινώθην
σφόδρα.

Ῥῦσαί με ἐκ τῶν καταδιωκόντων με, ὅτι ἐκραται-
ώθησαν ὑπὲρ ἐμέ.

Εἰς Στίχους Ι'.

Ἐξάγαγε ἐκ φυλακῆς τὴν ψυχὴν μου, τοῦ ἔξομολο-
γῆσασθαι τῷ Ὄνόματί σου.

Ἐμέ ὑπομενοῦσι δίκαιοι, ἕως οὗ ἀνταποδῶς μοι.

Εἰς Στίχους Η'.

Ψαλ. ρκθ'. Ἐκ βαθέων ἐκέκραξά σοι, Κύριε, Κύριε,
εἰσάκουσον τῆς φωνῆς μου.

Γενηθήτω τὰ ὠτά σου προσέχοντα εἰς τὴν φωνὴν
τῆς δεήσεώς μου.

Εἰς Στίχους ΣΤ'.

Ἐὰν ἀνομίας παρατηρήσης Κύριε, Κύριε, τίς ὑποστή-
σεται; ὅτι παρὰ σοὶ ὁ ἰλασμός ἐστιν.

Ἕνεκεν τοῦ Ὄνόματός σου ὑπέμεινά σε, Κύριε· ὑπέ-
μεινεν ἡ ψυχὴ μου εἰς τὸν λόγον σου, ἤλπισεν ἡ ψυχὴ
μου ἐπὶ τὸν Κύριον.

Εἰς Στίχους Δ'.

Ἀπὸ φυλακῆς πρωΐας μέχρι νυκτός, ἀπὸ φυλακῆς
πρωΐας ἐλπισάτω Ἰσραὴλ ἐπὶ τὸν Κύριον.

Refuge hath failed me, and there is none that careth for my soul.

I have cried unto thee, O Lord; I have said:—Thou art my hope, my portion art thou in the land of the living.

Attend unto mine entreaty, for I am humbled exceedingly.

Deliver me from those that persecute me, for they are mightier than I.

For x Stichoi.

Bring my soul out of prison, that I may confess to thy Name.

For me shall the righteous wait, until thou recompense me.

For viii Stichoi.

Ps. cxxix. Out of the depths have I cried unto thee, O Lord; Lord, hearken to my voice.

Let thine ears be attentive unto the voice of mine entreaty.

For vi Stichoi.

If iniquities thou wilt be extreme to mark, O Lord, Lord, who shall endure? for with thee there is propitiation.

Because of thy Name have I waited for thee, O Lord: my soul hath waited upon thy word, my soul hath hoped in the Lord.

For iv Stichoi.

From the morning watch until night,—from the morning watch let Israel hope in the Lord.

“Οτι παρὰ τῷ Κυρίῳ τὸ ἔλεος, καὶ πολλή παρ’ αὐτῷ
λύτρωσις· καὶ αὐτὸς λυτρώσεται τὸν Ἰσραὴλ ἐκ πασῶν
τῶν ἀνομιῶν αὐτοῦ.

Ψαλ. ρις’. Αἰνεῖτε τὸν Κύριον πάντα τὰ ἔθνη, ἐπαι-
νέσατε αὐτὸν πάντες οἱ λαοί.

“Οτι ἐκραταιώθη τὸ ἔλεος αὐτοῦ ἐφ’ ἡμᾶς, καὶ ἡ ἀλήθεια
τοῦ Κυρίου μένει εἰς τὸν αἰῶνα.

Ἐν τοῖς Σάββασιν ἴστανται Στίχοι ι’. ἀρχῆς γινομένης
ἀπὸ τοῦ, **Ἐξάγαγε ἐκ φυλακῆς**· καὶ συμπάλλονται Στιχηρά
Ἀναστάσιμα τῆς Ὀκτωῆχου Ζ’. καὶ Προσόμοια τοῦ
τυχόντος Ἀγίου γ’. **Δόξα . . . Καὶ νῦν . . .** καὶ τὸ α’.

Θεοτοκίον τοῦ Ἦχου.

“Οταν δὲ ψάλλωσι τό, **Δόξα . . . Καὶ νῦν . . .** λαβὼν ὁ
Διάκονος τὸν Θυμιατόν, ἐξέρχεται ἅμα τῷ Ἱερεὶ διὰ τοῦ
βορείου μέρους, προπορευομένων αὐτῶν λαμπάδων, καὶ
ἀπέρχονται καὶ ἴστανται καταντικρὺ τῶν ἀγίων Θυρῶν.
Κύψαντος δὲ τοῦ Διακόνου καὶ ἡρέμα εἰπόντος, **Τοῦ**
Κυρίου δεηθῶμεν, ὁ Ἱερεὺς λέγει τὴν Εὐχὴν ταύτην
μυστικῶς.

Εὐχὴ τῆς Εἰσόδου.

Ἐσπέρας, καὶ πρωτῇ, καὶ μεσημβρίας αἰνοῦμεν, εὐλογοῦ-
μεν, εὐχαριστοῦμεν, καὶ δεόμεθ’ σου, Δέσποτα τῶν
ἀπάντων, φιλόανθρωπε Κύριε· Κατεύθυνον τὴν προσευχὴν
ἡμῶν, ὡς θυμίαμα ἐνώπιόν σου· καὶ μὴ ἐκκλίνης τὰς
καρδίας ἡμῶν εἰς λόγους, ἢ εἰς λογισμοὺς πονηρίας, ἀλλὰ
ῥῶσαι ἡμᾶς ἐκ πάντων τῶν θηρεύοντων τὰς ψυχὰς ἡμῶν·

For with the Lord there is mercy, and with him is plenteous redemption: and he himself shall redeem Israel from all his iniquities.

Ps. cxvi. Praise the Lord, all ye nations; laud him, all ye peoples.

For mighty is his mercy waxed toward us, and the truth of the Lord abideth for ever.

On Sabbaths there are divided off ten Stichoi, beginning at, **Bring my soul out of prison**; and therewith are sung seven Stichera of the Resurrection, out of the Oktoechos, and three Proso-moia of the concurring Saint: **Glory . . Both now . .** the 1st Theotokion of the Tone.

And when they sing, **Glory . . Both now . .** the Deacon taking the Censer, cometh out, together with the Priest, through the north part, preceded by lamps; and they go, and stand over against the holy Doors.

And the Deacon having bent down and said in a low voice, **Let us beseech the Lord**, the Priest saith this Prayer secretly.

Prayer of the Entrance.

At evening, and morning, and noon-day, we praise thee, we bless thee, we give thanks to thee, and beseech thee, O Master of all, Lord, lover of man:—Direct our Prayer, as incense before thee; and incline not our hearts unto words, or unto thoughts of wickedness, but deliver us from all those that hunt after our souls; for

διτι πρὸς σέ, Κύριε, Κύριε, οἱ ὀφθαλμοὶ ἡμῶν, καὶ ἐπὶ
σοὶ ἠλπίσαμεν· μὴ κατασχύνῃς ἡμᾶς, ὁ Θεὸς ἡμῶν.
Ὅτι πρέπει σοι πᾶσα δόξα, τιμὴ, καὶ προσκύνησις, τῷ
Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ Ἁγίῳ Πνεύματι, νῦν, καὶ
ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Καὶ μετὰ τὴν Εὐχὴν, λέγει ὁ Διάκονος·

Εὐλόγησον, Δέσποτα, τὴν ἁγίαν Εἴσοδον.

Καὶ ὁ Ἱερεὺς εὐλογεῖ κατὰ Ἀνατολαίς, λέγων·

**Εὐλογημένη ἡ Εἴσοδος τῶν Ἁγίων σου, πάντοτε· νῦν,
καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.**

Εἶτα, πληρωθέντος τοῦ τελευταίου Τροπαρίου, ὁ Διάκονος
χαράξας Σταυρὸν μετὰ τοῦ Θυματοῦ, ἐκφωνεῖ·

Σοφία, ὀρθοί.

Καὶ ψάλλεται τό,

Φῶς ἱλαρὸν ἁγίας δόξης ἀθανάτου Πατρός, οὐρανόυ,
Ἀγίου, Μάκαρος, Ἰησοῦ Χριστέ, ἐλθόντες ἐπὶ τὴν ἡλίου
δύσιν, ἰδόντες φῶς ἑσπερινόν, ὕμνοῦμεν Πατέρα, Υἱόν,
καὶ Ἁγίον Πνεῦμα, Θεόν. Ἀξιόν σε ἐν πᾶσι καιροῖς
ὕμνεϊσθαι φωναῖς αἰσίσαις, Υἱέ Θεοῦ, Ζωὴν ὁ διδούς· διὸ
ὁ κόσμος σέ δοξάζει.

Καὶ εἰσέρχονται εἰς τὸ Βῆμα, ὁ, τε Ἱερεὺς, καὶ ὁ Διάκονος

Καὶ ὁ Διάκονος θυμῷ τὴν ἁγίαν Τράπεζαν.

Μετὰ δὲ τὴν Εἴσοδον, ὁ ταχθεὶς Μοναχὸς βαλὼν τὴν
συνήθη μετάνοιαν τῷ Προεστῶτι, ψάλλει τὸ τῆς ἡμέρας
Προκείμενον δίστιχον, εἰπόντος πρότερον τοῦ Διακόνου·

Ἑσπέρας Προκείμενον.

unto thee, O Lord, Lord, are our eyes, and in thee have we hoped; put us not to shame, O our God. For to thee becometh all glory, honour, and adoration, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto the ages of the ages. Amen.

And after the Prayer, the Deacon saith:

Bless, Master, the holy Entrance.

And the Priest blesseth toward the East, saying:

Blessed is the Entrance of thy Saints, always: now, and ever, and unto the ages of the ages. Amen.

Then, the last Troparion being ended, the Deacon forming a Cross with the Censer, saith aloud:

Wisdom! upright!

And there is sung:

O gladsome light of the holy glory of the immortal Father, who is heavenly, Holy, Blessed, O Jesu Christ, having come unto the going down of the sun, having beheld the evening light, we hymn Father, Son, and Holy Spirit, God. Meet it is that at all times thou shouldest be hymned with auspicious voices, O Son of God, who givest life; wherefore the world glorifieth thee.

And they enter the Bema, both Priest and Deacon.

And the Deacon censeth the holy Table.

And after the Entrance, the appointed Monk, making the usual obeisance to the Prelate, singeth the Prokeimenon of the day, consisting of two Stichoi, the Deacon first saying:

The Evening Prokeimenon.

Εἰ δέ ἐστι Σαββαίου Ἑσπέρα, λέγει τὸ ἐπόμενον εἰς
Ἦχον πλ. β'.

Ὁ Κύριος ἐβασίλευσεν, εὐπρέπειαν ἐνεδύσατο.

Στίχος. Ἐνεδύσατο ὁ Κύριος δύναμιν, καὶ περιεζώσατο.

Στίχος. Καὶ γὰρ ἐστερέωσε τὴν οἰκουμένην, ἥτις οὐ
σαλευθήσεται.

Στραφεῖς δέ ὁ Ἱερεὺς πρὸς δυσμὰς, δεδεμέναις ἔχων τὰς
χεῖρας, ἵσταται περιμένων τὴν πλήρωσιν τοῦ Προκειμέ-
νου· εἶτα βάλλει μετάνοιαν, καὶ ἀπέρχεται εἰς τὸν τόπον
αὐτοῦ.

Μετὰ δὲ τὸ Προκείμενον (εἰ μὴ ὡς Ἀναγνώσματα),
εὐθύς λέγει ὁ Διάκονος (ἢ, ἐν ἑλλείψει αὐτοῦ, ὁ Ἱερεὺς)·

Εἴπωμεν πάντες ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς
διανοίας ἡμῶν εἴπωμεν.

Ὁ Χορός· Κύριε ἐλέησον. Ἐκ γ'.

Κύριε Παντοκράτορ, ὁ Θεὸς τῶν πατέρων ἡμῶν, δεό-
μεθά σου, ἐπάκουσον, καὶ ἐλέησον.

Ὁ Χορός· Κύριε ἐλέησον. Ἐκ γ'.

Ἐλέησον ἡμᾶς, ὁ Θεός, κατὰ τὸ μέγα ἔλεός σου· δεό-
μεθά σου, ἐπάκουσον, καὶ ἐλέησον.

Ὁ Χορός· Κύριε ἐλέησον. Ἐκ γ'.

Ἔτι δεόμεθα ὑπὲρ τῶν εὐσεβῶν καὶ Ὁρθοδόξων Χρι-
στιανῶν.

Ὁ Χορός· Κύριε ἐλέησον. Ἐκ γ'.

Ἔτι δεόμεθα ὑπὲρ τοῦ Ἀρχιεπισκόπου ἡμῶν (τοῦ δεῖνος).

Ὁ Χορός· Κύριε ἐλέησον. Ἐκ γ'.

But if it be the Evening of the Sabbath, he saith the following to the 2nd plagal Tone.

The Lord is become king; he hath put on comeliness.

Stichos. The Lord hath put on power, and girded himself about.

Stichos. For indeed he hath established the universe, which shall not be shaken.

And the Priest, having turned to the west, standeth, with his hands folded, waiting the end of the Prokeimenon; then he maketh an obeisance, and goeth to his place.

After the Prokeimenon (unless there are Lessons), straightway the Deacon saith (or, in his absence, the Priest):

Let us all say with our whole soul, and with our whole understanding let us say.

The Choir: Lord, have mercy. Thrice.

O Lord Almighty, the God of our fathers, we beseech thee, hearken, and have mercy.

The Choir: Lord, have mercy. Thrice.

Have mercy on us, O God, according to thy great mercy: we beseech thee, hearken, and have mercy.

The Choir: Lord, have mercy. Thrice.

Again, we beseech for pious and Orthodox Christians.

The Choir: Lord, have mercy. Thrice.

Again, we beseech for our Archbishop N.

The Choir: Lord, have mercy. Thrice.

Ἔτι δεόμεθα ὑπὲρ τῶν Ἀδελφῶν ἡμῶν, τῶν Ἱερέων, Ἱερομονάχων, Ἱεροδιακόνων, καὶ Μοναχῶν, καὶ πάσης τῆς ἐν Χριστῷ ἡμῶν Ἀδελφότητος.

Ὁ Χορός· Κύριε ἐλέησον. Ἐκ γ'.

Ἔτι δεόμεθα ὑπὲρ τῶν μακαρίων καὶ ἀειμνήστων Κτιτόρων τῆς ἁγίας Μονῆς ταύτης (ἡ, τοῦ ἁγίου Οἴκου τούτου)· καὶ ὑπὲρ πάντων τῶν προαναπαυσασμένων πατέρων, καὶ ἀδελφῶν ἡμῶν, τῶν ἐνθάδε εὐσεβῶς κειμένων, καὶ ἀπανταχοῦ Ὁρθοδόξων.

Ὁ Χορός· Κύριε ἐλέησον. Ἐκ γ'.

Ἔτι δεόμεθα ὑπὲρ ἐλέους, ζωῆς, εἰρήνης, ὑγείας, σωτηρίας, ἐπισκέψεως, συγχωρήσεως, καὶ ἀφέσεως τῶν ἁμαρτιῶν τῶν δούλων τοῦ Θεοῦ, τῶν Ἀδελφῶν τῆς ἁγίας Μονῆς ταύτης (ἡ, τοῦ ἁγίου Οἴκου τούτου).

Ὁ Χορός· Κύριε ἐλέησον. Ἐκ γ'.

Ἔτι δεόμεθα ὑπὲρ τῶν καρποφορούντων καὶ καλλιεργούντων ἐν τῷ ἁγίῳ καὶ πανσέπτῳ Ναῷ τούτῳ, κοπιώντων, ψαλλόντων· καὶ ὑπὲρ τοῦ περιεστῶτος λαοῦ, τοῦ ἀπεκδεχομένου τὸ παρά σου μέγα καὶ πλούσιον ἔλεος.

Ὁ Χορός· Κύριε ἐλέησον. Ἐκ γ'.

Ἐκφωνήσις ὑπὸ τοῦ Ἱερέως.

Ὅτι ἐλεήμων καὶ φιλόανθρωπος Θεὸς ὑπάρχεις, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ Ἁγίῳ Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός· Ἀμήν.

Ὁ Λαός (ἡ ὁ Προεστώς)·

Again, we beseech for our Brethren, the Priests, Hiero-Monks, Hiero-Deacons, and Monks, and all our Brotherhood in Christ,

The Choir: Lord, have mercy. Thrice.

Again, we beseech for the blessed and ever-memorable Founders of this holy Abode (or, of this holy House); and for all our heretofore deceased fathers, and brethren, that are piously lying here, and elsewhere, Orthodox believers.

The Choir: Lord, have mercy. Thrice.

Again, we beseech for mercy, life, peace, health, salvation, visitation, forgiveness, and remission of the sins of the servants of God, the Brethren of this holy Abode (or, of this holy House).

The Choir: Lord, have mercy. Thrice.

Again, we beseech for those that bear fruit and do good works in this holy and all-venerable Church, that labour, that sing; and for the people standing around, who are expecting the great and rich mercy that is from thee.

The Choir: Lord, have mercy. Thrice.

Exclamation by the Priest.

For a merciful God and lover of man art thou, and to thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto the ages of the ages.

The Choir: Amen.

The People (or the Prelate):

Καταξίωσον, Κύριε, ἐν τῇ ἐσπέρᾳ ταύτῃ, ἀναμαρτήτους φυλαχθῆναι ἡμᾶς.

Εὐλογητός εἶ, Κύριε, ὁ Θεὸς τῶν πατέρων ἡμῶν, καὶ αἰνετὸν καὶ δεδοξασμένον τὸ Ὄνομά σου εἰς τοὺς αἰῶνας. Ἀμήν.

Γένοιτο, Κύριε, τὸ ἔλεός σου ἐφ' ἡμᾶς, καθάπερ ἠλπίσαμεν ἐπὶ σέ.

Εὐλογητός εἶ, Κύριε, δίδασόν με τὰ δικαιώματά σου.

Εὐλογητός εἶ, Δέσποτα, συνέτισόν με τὰ δικαιώματά σου.

Εὐλογητός εἶ, Ἁγίε, φώτισόν με τοῖς δικαιώμασί σου.

Κύριε, τὸ ἔλεός σου εἰς τὸν αἰῶνα· τὰ ἔργα τῶν χειρῶν σου μὴ παρίδης.

Σοὶ πρέπει αἶνος, σοὶ πρέπει ὕμνος, σοὶ δόξα πρέπει, τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ Ἁγίῳ Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Εἶτα ὁ Διάκονος·

Πληρώσωμεν τὴν ἐσπερινὴν δέησιν ἡμῶν τῷ Κυρίῳ.

Ὁ Χορὸς· Κύριε ἐλέησον.

Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι.

Ὁ Χορὸς· Κύριε ἐλέησον.

Τὴν ἐσπέραν πάσαν, τελείαν, ἁγίαν, εἰρηνικὴν, καὶ ἀναμάρτητον, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Ὁ Χορὸς· Παράσχου Κύριε.

Ἀγγελον εἰρήνης, πιστὸν ὁδηγόν, φύλακα τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Vouchsafe, O Lord, that this evening, we may be kept without sin.

Blessed art thou, O Lord, the God of our fathers; and praised and glorified is thy Name unto the ages. Amen.

May thy mercy, O Lord, be upon us, according as we have hoped in thee.

Blessed art thou, O Lord, teach me thine ordinances.

Blessed art thou, O Master, make me to understand thine ordinances.

Blessed art thou, O Holy One, enlighten me by thine ordinances.

O Lord, thy mercy is for ever: O despise not the works of thy hands.

To thee becometh praise, to thee becometh a hymn, to thee becometh glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto the ages of the ages. Amen.

Then the Deacon saith:

Let us complete our evening entreaty to the Lord.

The Choir: Lord, have mercy.

Succour us, save us, have mercy on us, and keep us, O God, by thy grace.

The Choir: Lord, have mercy.

That the whole evening may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

The Choir: Grant, O Lord.

An Angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Ὁ Χορός· Παράσχου Κύριε.

Συγγνώμην καὶ ἄφεσιν τῶν ἁμαρτιῶν καὶ τῶν πλημμελημάτων ἡμῶν, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Ὁ Χορός· Παράσχου Κύριε.

Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς ἡμῶν, καὶ εἰρήνην τῷ κόσμῳ, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Ὁ Χορός· Παράσχου Κύριε.

Τὸν ὑπόλοιπον χρόνον τῆς ζωῆς ἡμῶν ἐν εἰρήνῃ καὶ μετаноίᾳ ἐκτελέσαι, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Ὁ Χορός· Παράσχου Κύριε.

Χριστιανὰ τὰ τέλης τῆς ζωῆς ἡμῶν, ἀνώδυνα, ἀνεπαίσχυντα, εἰρηνικά, καὶ καλὴν ἀπολογίαν τὴν ἐπὶ τοῦ φοβεροῦ Βήματος τοῦ Χριστοῦ, αἰτησώμεθα.

Ὁ Χορός· Παράσχου Κύριε.

Τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, Δεσποίνης ἡμῶν Θεοτόκου, καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν Ἁγίων μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους, καὶ πάσαν τὴν ζωὴν ἡμῶν, Χριστῷ τῷ Θεῷ παραθώμεθα.

Ὁ Χορός· Σοί, Κύριε.

Ὁ Ἱερεὺς ἐκφώνως·

Ὅτι ἀγαθὸς καὶ φιλόανθρωπος Θεὸς ὑπάρχεις, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ Ἁγίῳ Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός· Ἀμήν.

Ὁ Ἱερεὺς· Εἰρήνην πᾶσι (εὐλογῶν).

Ὁ Χορός· Καὶ τῷ πνεύματί σου.

The Choir: Grant, O Lord.

Forgiveness and remission of our sins and transgressions, let us ask of the Lord.

The Choir: Grant, O Lord.

What is good and profitable for our souls, and peace for the world, let us ask of the Lord.

The Choir: Grant, O Lord.

That the remaining time of our life may be spent in peace and penitence, let us ask of the Lord.

The Choir: Grant, O Lord.

A Christian end to our life, painless, without shame, peaceful, and a good defence at the fearful Tribunal of Christ, let us ask.

The Choir: Grant, O Lord.

Of our All-holy, undefiled, exceedingly blessed, glorious Lady, Theotokos, and ever-virgin, Mary, with all the Saints, making mention, ourselves and one another, and all our life, let us commend to Christ the God.

The Choir: To thee, O Lord.

The Priest aloud:

For a good God and lover of man art thou, and to thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto the ages of the ages.

The Choir: Amen.

The Priest: Peace to all (blessing).

The Choir: And to thy spirit.

Ὁ Διάκονος· Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Ὁ Χορός· Σοί, Κύριε.

Εὐχὴ τῆς Κεφαλοκλισίας, ἣν ὁ Ἱερεὺς λέγει μυστικῶς.

Κύριε ὁ Θεὸς ἡμῶν, ὁ κλίνας οὐρανοὺς, καὶ καταβάς ἐπὶ σωτηρίᾳ τοῦ γένους τῶν ἀνθρώπων, ἔπιδε ἐπὶ τοὺς δούλους σου, καὶ ἐπὶ τὴν κληρονομίαν σου. Σοὶ γὰρ τῷ φοβερῷ, καὶ φιланθρώπῳ Κριτῇ, οἱ σοὶ δοῦλοι ὑπέκλιναν τὰς κεφαλὰς, τοὺς δὲ αὐτῶν ὑπέταξαν αὐχένας· οὐ τὴν ἐξ ἀνθρώπων ἀναμένοντες βοήθειαν, ἀλλὰ τὸ σὸν περιμένοντες ἔλεος, καὶ τὴν σὴν ἀπεκδεχόμενοι σωτηρίαν· οὗς διαφύλαξον ἐν παντὶ καιρῷ, καὶ κατὰ τὴν παροῦσαν ἐσπέραν, καὶ τὴν προσιοῦσαν νύκτα, ἀπὸ παντὸς ἐχθροῦ, ἀπὸ πάσης ἀντικειμένης ἐνεργείας διαβολικῆς, καὶ διαλογισμῶν ματαίων, καὶ ἐνθυμήσεων πονηρῶν.

Ἐκφωνησις.

Εἴη τὸ κράτος τῆς Βασιλείας σου εὐλογημένον, καὶ δεδοξασμένον, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἁγίου Πνεύματος, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός· Ἀμήν.

Εἰθ' οὕτως (εἰ μὴ ἡ Λιτὴ) ψάλλονται τὰ Ἀπόστιχα τῆς ἡμέρας μετὰ τῶν Στίχων αὐτῶν· ἐν τοῖς Σάββασι, τὰ Ἀναστάσιμα τῆς Ὀκτωήχου, μετὰ τῶν παρόντων Στίχων.

Στίχος α'. Ὁ Κύριος ἐβασίλευσεν, εὐπρέπειαν ἐνεδύσατο. Ἐνεδύσατο ὁ Κύριος δύναμιν, καὶ περιεζύσατο.

The Deacon: Let us bow down our heads to the Lord.

The Choir: To thee, O Lord.

Prayer of the Bowing down of the head, which the Priest saith secretly.

O Lord our God, who didst bow the heavens, and come down for the salvation of the race of men, look upon thy servants, and upon thine inheritance. For to thee the fearful Judge, and lover of man, have thy servants bowed down their heads, and subjected their necks; not awaiting the help which is of men, but abiding thy mercy, and waiting for thy salvation; whom keep at all times, especially during the present evening, and the approaching night, from every enemy, from all adverse power of the devil, from vain thoughts, and wicked imaginations.

Exclamation.

Be the might of thy Kingdom blessed, and glorified, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto the ages of the ages.

The Choir: Amen.

And then (unless there is a Litê) there are sung the Aposticha of the day with their Stichoi:— on Sabbaths, those of the Resurrection, out of the Oktoechos, with these Stichoi.

I. Stichos. The Lord is become king; he hath put on comeliness. The Lord hath put on power, and girded himself about.

Στίχος β'. Καὶ γὰρ ἐστερέωσε τὴν οἰκουμένην, ἥτις οὐ σαλευθήσεται.

Στίχος γ'. Τῷ οἴκῳ σου πρέπει ἀγίασμα, Κύριε, εἰς μακρότητα ἡμερῶν.

Δόξα . . Καὶ νῦν . . τὸ Θεοτοκίον τοῦ Ἑχου.

Συμπληρωθέντων δὲ τῶν Ἀποστίχων, λέγομεν τὴν Ὠδὴν
Συμεῶν τοῦ Θεοδόχου.

Λουκ. β'. 29—32. Νῦν ἀπολύεις τὸν δοῦλόν σου, Δέσποτα, κατὰ τὸ ῥήμά σου, ἐν εἰρήνῃ· ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, ὃ ἠτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν· φῶς εἰς ἀποκάλυψιν ἐθνῶν, καὶ δόξαν λαοῦ σου Ἰσραὴλ.

Εἶτα·

Τὸ Τρισάγιον. Ὁ Ἅγιος ὁ Θεός, Ὁ Ἅγιος Ἰσχυρός, Ὁ Ἅγιος Ἀθάνατος, ἐλέησον ἡμᾶς. Ἐκ γ'.

Δόξα Πατρὶ, καὶ Υἱῷ, καὶ Ἀγίῳ Πνεύματι· καὶ νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Παναγία Τριάς, ἐλέησον ἡμᾶς. Κύριε, ἰλάσθητι ταῖς ἁμαρτίαις ἡμῶν. Δέσποτα, συγχώρησον τὰς ἀνομίας ἡμῖν. Ὁ Ἅγιε, ἐπίσκεψαι καὶ ἰᾶσαι τὰς ἀσθενείας ἡμῶν, ἕνεκεν τοῦ Ὁνόματός σου.

Κύριε ἐλέησον. Ἐκ γ'.

Δόξα Πατρὶ (ἕως τέλους).

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἀγιασθήτω τὸ Ὄνομά σου· ἐλθέτω ἡ Βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον· καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς

II. Stichos. For indeed he hath established the universe, which shall not be shaken.

III. Stichos. To thy house becometh holiness, O Lord, unto length of days.

Glory . . Both now . . the Theotokion of the Tone. And after the conclusion of the Aposticha, we say the Ode of Symeon the Receiver of God.

Luke 11. 29—32. Now dost thou dismiss thy servant, O Master, according to thy word, in peace: for mine eyes have seen thy salvation, which thou hast prepared before the face of all peoples: a light unto the revelation of the nations, and the glory of thy people Israel.

Then:

The Trisagion. Holy God, Holy Strong One, Holy Immortal One, have mercy on us. Thrice.

Glory to the Father, and to the Son, and to the Holy Spirit: both now, and ever, and unto the ages of the ages. Amen.

O All-Holy Trinity, have mercy on us. O Lord, be gracious to our sins. O Master, forgive us our iniquities. O Holy One, visit and heal our infirmities, for thy Name's sake.

Lord, have mercy. Thrice.

Glory to the Father (to the end).

Our Father that art in the heavens, hallowed be thy Name; thy Kingdom come; thy will be done, as in heaven, also on the earth: give us to-day our bread of subsistence; and forgive us

καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

Ὁ Ἱερεὺς·

“Ὅτι σοῦ ἐστὶν ἡ Βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἁγίου Πνεύματος, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορὸς· Ἀμήν.

Καὶ ψάλλεται τὸ Ἀπολυτίκιον τῆς ἡμέρας· ἐν τοῖς Σάβ-
βασιν, τὸ Ἀναστάσιμον τῆς Ὀκτωήχου, Δόξα . . . Καὶ
νῦν . . . τὸ Θεοτοκίον τοῦ Ἥχου.

Εἶτα ἐκφωνεῖ ὁ Διάκονος·

Σοφία.

Ὁ Χορὸς· Εὐλόγησον, Δέσποτα.

Ὁ Ἱερεὺς·

Ὁ ὦν εὐλογητός, Χριστὸς ὁ Θεὸς ἡμῶν, πάντοτε·
νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορὸς· Ἀμήν.

Ὁ Προεστώς·

Στερεώσαι Κύριος ὁ Θεὸς τὴν ἀγίαν καὶ ἀμώμητον
Πίστιν τῶν εὐσεβῶν καὶ Ὁρθοδόξων Χριστιανῶν, σὺν
τῇ ἀγίᾳ Ἐκκλησίᾳ ταύτῃ, καὶ τῇ Πόλει ταύτῃ, εἰς αἰῶνας
αἰώνων.

Ὁ Χορὸς· Ἀμήν.

Ὁ Ἱερεὺς· Ὑπεραγία Θεοτόκε, σῶσον ἡμᾶς.

Ὁ Χορὸς·

Τὴν τιμιωτέραν τῶν Χερουβὶμ, καὶ ἐνδοξοτέραν ἀσυγ-

our debts, as we also forgive our debtors; and lead us not into temptation, but deliver us from evil.

The Priest:

For thine is the Kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto the ages of the ages.

The Choir: **Amen.**

And there is sung the Apolytikion of the day:—on Sabbaths, that of the Resurrection, out of the Oktoechos, **Glor**y . . . **Both now . . .** the Theotokion of the Tone.

Then the Deacon saith aloud:

Wisdom!

The Choir: **Bless, Master.**

The Priest:

The 'Existing' is blessed, even Christ our God, always: now, and ever, and unto the ages of the ages.

The Choir: **Amen.**

The Prelate:

May the Lord God stablish the holy and blameless Faith of pious and Orthodox Christians, together with this holy Church, and this City, unto ages of ages.

The Choir: **Amen.**

The Priest: O exceedingly holy Theotokos, save us.

The Choir:

More honourable than the Cherubim, and be-

κρίτως τῶν Σεραφίμ, τὴν ἀδιαφθόρως Θεὸν Λόγον τεκοῦσαν, τὴν ὄντως Θεοτόκον, σὲ μεγαλύνομεν.

Καὶ γίνεται Ἀπόλυσις παρὰ τοῦ Ἱερέως, οὕτω·

Δόξα σοι, Χριστέ ὁ Θεός, ἡ ἐλπίς ἡμῶν, δόξα σοι,

Ὁ Λαός·

Δόξα Πατρί, καὶ Υἱῷ, καὶ Ἁγίῳ Πνεύματι· καὶ νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Κύριε ἐλέησον. Τρίς.

Ὁ Διάκονος· Δέσποτα εὐλόγησον.

Ὁ Ἱερεύς·

Χριστὸς ὁ ἀληθινὸς Θεὸς ἡμῶν, ταῖς πρεσβείαις τῆς παναχράντου, καὶ παναμώμου ἁγίας αὐτοῦ Μητρός· δυνάμει τοῦ τιμίου καὶ ζωοποιοῦ Σταυροῦ· προστασίαις τῶν τιμίων ἐπουρανίων Δυνάμεων Ἀσωμάτων· ἱκεσίαις τοῦ τιμίου, ἐνδόξου, Προφήτου, Προδρόμου καὶ Βαπτιστοῦ Ἰωάννου· τῶν ἁγίων ἐνδόξων καὶ πανευφήμων Ἀποστόλων· τῶν ἁγίων ἐνδόξων καὶ καλλινίκων Μαρτύρων· τῶν Ὁσίων καὶ Θεοφόρων Πατέρων ἡμῶν· τῶν ἁγίων καὶ δικαίων Θεοπατόρων Ἰωακείμ καὶ Ἀννης· τοῦ Ἁγίου (τοῦ δεῖνος), οὗ καὶ τὴν μνήμην ἐπιτελοῦμεν, καὶ πάντων τῶν Ἁγίων, ἐλεῆσαι καὶ σῶσαι ἡμᾶς, ὡς ἀγαθὸς καὶ φιλόανθρωπος.

Εἵτα·

Δι' εὐχῶν τῶν ἁγίων Πατέρων ἡμῶν, Κύριε Ἰησοῦ Χριστέ, ὁ Θεὸς ἡμῶν, ἐλέησον ἡμᾶς.

Ὁ Χορός· Ἀμήν.

yond compare more glorious than the Seraphim,
who without corruption barest God the Word,
verily the Theotokos, thee we magnify.

And Dismission is made by the Priest, thus:

Glory to thee, O Christ the God, our hope,
glory to thee.

The People:

Glory to the Father, and to the Son, and to
the Holy Spirit: both now, and ever, and unto
the ages of the ages. Amen.

Lord, have mercy. Thrice.

The Deacon: Master, bless.

The Priest:

Christ our true God, at the intercessions of
his all-undefiled, and all-blameless holy Mother;
by the power of the precious and life-giving
Cross; by the protections of the honourable
Bodiless Powers of heaven; at the supplications
of the honourable, glorious, Prophet, Precursor
and Baptist John; of the holy, glorious and all-
famous Apostles; of the holy, glorious and right-
victorious Martyrs; of our Pure and God-bearing
Fathers; of the holy and righteous ancestors
of God, Joakeim and Anna; of Saint N., whose
memory also we celebrate, and of all the Saints,
have mercy on us, and save us, since he is good
and loveth man.

Then:

Through the prayers of our holy Fathers, O
Lord Jesu Christ, our God, have mercy on us.

The Choir: Amen.

Εἰ δέ ἐστιν Ἀρτοκλασία, μετὰ τὴν Ἐκφώνησιν· **Εἷη τὸ κρᾶτος**, ψάλλομεν τὰ Ἰδιόμελα τοῦ κατὰ τὴν ἡμέραν Ἀγίου, λιτανεύοντες ἐν τῷ Νάρθηκι, τοῦ Ἱερέως καὶ τοῦ Διακόνου προπορευομένων μετὰ λαμπάδων, καὶ θυμιατοῦ·

Δόξα . . . τοῦ Ἀγίου· **Καὶ νὺν . . .** Θεοτοκίον.

Καὶ μετὰ ταῦτα, λέγει ὁ Διάκονος, εἶπερ τύχη, ταῦτα· εἰ δέ μή, ὁ Ἱερεὺς·

Σώσον, ὁ Θεός, τὸν λαόν σου, καὶ εὐλόγησον τὴν κληρονομίαν σου· ἐπίσκεψαι τὸν κόσμον σου ἐν ἐλέει καὶ οἰκτιρμοῖς· ὕψωσον κέρας Χριστιανῶν Ὁρθοδόξων, καὶ καταπέμψον ἐφ' ἡμᾶς τὰ ἐλέη σου τὰ πλοῦσια· πρεσβείαις τῆς παναχράντου Δεσποίνης ἡμῶν Θεοτόκου, καὶ ἀειπαρθένου Μαρίας· δυνάμει τοῦ τιμίου καὶ ζωοποιοῦ Σταυροῦ· προστασίαις τῶν τιμίων ἐπουρανίων Δυνάμεων Ἀσωμάτων· ἱκεσίαις τοῦ τιμίου, ἐνδόξου, Προφήτου, Προδρόμου καὶ Βαπτιστοῦ Ἰωάννου· τῶν ἁγίων ἐνδόξων καὶ πανευφήμων Ἀποστόλων· τῶν ἐν Ἀγίοις Πατέρων ἡμῶν, μεγάλων Ἱεραρχῶν, καὶ Οἰκουμενικῶν Διδασκάλων, Βασιλείου τοῦ Μεγάλου, Γρηγορίου τοῦ Θεολόγου, καὶ Ἰωάννου τοῦ Χρυσοστόμου· τοῦ ἐν Ἀγίοις Πατρὸς ἡμῶν Νικολάου, Ἀρχιεπισκόπου Μύρων τῆς Λυκίας, τοῦ Θαυματουργοῦ· τῶν ἁγίων ἐνδόξων καὶ καλλινίκων Μαρτύρων· τῶν Ὁσίων καὶ Θεοφόρων Πατέρων ἡμῶν· τῶν ἁγίων καὶ δικαίων Θεοπατόρων Ἰωακείμ καὶ Ἄννης· τοῦ Ἀγίου (τῆς Μονῆς), καὶ πάντων σου τῶν Ἀγίων· κετεύομέν σε, πολυέλεε Κύριε, ἐπάκουσον ἡμῶν τῶν ἁμαρτωλῶν δεομένων σου, καὶ ἐλέησον ἡμᾶς.

But if there is an Artoklasia, after the Exclamation: **Be the might**, we sing the Idiomela of the Saint of the day, making Litany in the Narthex, the Priest and the Deacon going first with lamps, and a censer: **Glory . . .** of the Saint; **Both now . . .** Theotokion.

And after these things, the Deacon saith, if present, the following; but if not, the Priest:

Save thy people, O God, and bless thine inheritance, visit thy world in mercy and compassions; exalt the horn of Orthodox Christians, and send down upon us thy rich mercies: at the intercessions of our all-undefiled Lady, Theotokos, and ever-virgin, Mary; by the power of the precious and life-giving Cross; by the protections of the honourable Bodiless Powers of heaven; at the Supplications of the honourable, glorious, Prophet, Precursor and Baptist John; of the holy, glorious and all-famous Apostles; of our Fathers among the Saints, great Hierarchs, and Œcumenical Doctors, Basil the Great, Gregory the Theologian, and John Chrysostom; of our Father among the Saints Nicolas, Archbishop of Myra in Lycia, the Wonder-worker; of the holy, glorious and right-victorious Martyrs; of our Pure and God-bearing Fathers; of the holy and righteous ancestors of God, Joakeim and Anna; of Saint (of the Abode), and of all thy Saints; we supplicate thee, O very merciful Lord, hearken to us, sinners, that beseech thee, and have mercy on us.

Ὁ πρῶτος Χορός· Κύριε ἐλέησον. Ἐκ γ'.

Ἔτι δεόμεθα ὑπὲρ τῶν εὐσεβεστάτων καὶ Θεοφυλάκτων Βασιλέων ἡμῶν, κράτους, νικῆς, διαμονῆς, υἱείας, σωτηρίας αὐτῶν· καὶ τοῦ Κυρίου τὸν Θεὸν ἡμῶν ἐπὶ πλεόν συνεργῆσαι, κατευοδῶσαι αὐτοὺς ἐν πᾶσι, καὶ ὑποτάξαι ὑπὸ τοὺς πόδας αὐτῶν πάντα ἐχθρὸν καὶ πολέμιον.

Ὁ δεύτερος Χορός· Κύριε ἐλέησον. Ἐκ γ'.

Ἔτι δεόμεθα ὑπὲρ τοῦ Ἀρχιεπισκόπου (ἢ, Ἐπισκόπου) ἡμῶν (τοῦ δεῖνος), καὶ πάσης τῆς ἐν Χριστῷ ἡμῶν Ἀδελφότητος· καὶ ὑπὲρ πάσης ψυχῆς Χριστιανῶν θλιβομένης τε καὶ καταπονουμένης, ἐλέους Θεοῦ καὶ βοηθείας ἐπιδεομένης· σκέπης τῆς ἁγίας Μονῆς (ἢ, τῆς Πόλεως) ταύτης, καὶ τῶν κατοικούντων ἐν αὐτῇ· εἰρήνης καὶ καταστάσεως τοῦ σύμπαντος κόσμου· εὐσταθείας τῶν ἁγίων τοῦ Θεοῦ Ἐκκλησιῶν· σωτηρίας καὶ βοηθείας τῶν μετὰ σπουδῆς καὶ φόβου Θεοῦ κοπιώντων καὶ διακονούντων Πατέρων, καὶ Ἀδελφῶν ἡμῶν· ὑπὲρ τῶν ἀπολειφθέντων, καὶ τῶν ἐν ἀποδημίαις ὄντων· ἰάσεως τῶν ἐν ἀσθενείαις κατακειμένων· ὑπὲρ κοιμήσεως, ἀνέσεως, μακαρίας μνήμης, καὶ ἀφέσεως ἁμαρτιῶν πάντων τῶν προαπελθόντων εὐσεβῶς Πατέρων, καὶ Ἀδελφῶν ἡμῶν, τῶν ἐνθάδε κειμένων, καὶ ἀπανταχοῦ Ὁρθοδόξων· ὑπὲρ ἀναρρύσεως τῶν αἰχμαλώτων· καὶ ὑπὲρ τῶν Ἀδελφῶν ἡμῶν τῶν ἐν ταῖς διακονίαις ὄντων, καὶ πάντων τῶν διακονούντων, καὶ διακονησάντων ἐν τῇ ἁγίᾳ Μονῇ ταύτῃ (ἢ, τῷ πανσέπτῳ Ναῷ τούτῳ)· εἴπωμεν.

Ὁ Χορός· Κύριε ἐλέησον. Ἐκ γ'.

The first Choir: Lord have mercy. Thrice.

Again, we beseech for our most pious and God-kept Kings; their might, victory, endurance, health, and salvation; and that the Lord our God would abundantly assist them, prosper them in all things, and subdue beneath their feet every enemy and foe.

The second Choir: Lord have mercy. Thrice.

Again, we beseech for our Archbishop (or, Bishop) N., and all our Brotherhood in Christ; and for every Christian soul that is afflicted and weary, needing God's mercy and assistance; the protection of this holy Abode (or, of this City), and of those that dwell therein; the peace and settlement of the whole world; the good estate of the holy Churches of God; the salvation and assistance of such as with diligence and fear of God do labour and minister, our Fathers, and Brethren; for those that are absent, and such as are abroad; the healing of those that lie in sickness; for the repose, relaxation, blessed memory, and remission of the sins of all our heretofore piously departed Fathers, and Brethren, that are lying here, and elsewhere, Orthodox believers; for the deliverance of captives; and for our Brethren that are engaged in these ministrations, and all that minister, and have ministered in this holy Abode (or, in this all-venerable Temple): let us say.

The Choir: Lord, have mercy. Thrice.

Μετὰ ταῦτα μνημονεύει ὧν βούλεται, ζώντων καὶ τε-
θνεώτων.

Εἶτα·

Ἔτι δεόμαθα ὑπὲρ τοῦ διαφυλαχθῆναι τὴν ἁγίαν Μονὴν
(ἢ, τὴν Πόλιν) ταύτην, καὶ πᾶσαν πόλιν καὶ χώραν, ἀπὸ
λοιμοῦ, λιμοῦ, σεισμοῦ, καταποντισμοῦ, πυρός, μαχαίρας,
ἐπιδρομῆς ἄλλοφύλων, καὶ ἐμφυλίου πολέμου· ὑπὲρ τοῦ
ἵλεων, εὐμενῇ, καὶ εὐδιάλλακτον γενέσθαι τὸν ἀγαθὸν
καὶ φιλόανθρωπον Θεὸν ἡμῶν, τοῦ ἀποστρέψαι πᾶσαν
ὀργὴν τὴν καθ' ἡμῶν κινουμένην, καὶ ῥύσασθαι ἡμᾶς ἐκ
τῆς ἐπικειμένης δικαίας αὐτοῦ ἀπειλῆς, καὶ ἐλεῆσαι ἡμᾶς.

Ὁ Χορός· Κύριε ἐλέησον. Ἐκ μ'.

Ἔτι δεόμεθα καὶ ὑπὲρ τοῦ εἰσακοῦσαι Κύριον τὸν Θεὸν
φωνῆς τῆς δεήσεως ἡμῶν τῶν ἁμαρτωλῶν, καὶ ἐλεῆσαι
ἡμᾶς.

Ὁ Χορός· Κύριε ἐλέησον. Ἐκ γ'.

Ὁ Ἱερεὺς·

Ἐπάκουσον ἡμῶν, ὁ Θεὸς ὁ Σωτὴρ ἡμῶν, ἡ ἐλπίς πάν-
των τῶν περάτων τῆς γῆς, καὶ τῶν ἐν θαλάσῃ μακράν·
καὶ ἵλεως, ἵλεως γενοῦ, Δέσποτα, ἐπὶ ταῖς ἁμαρτίαις
ἡμῶν, καὶ ἐλέησον ἡμᾶς. Ἐλεήμων γὰρ καὶ φιλόανθρω-
πος Θεὸς ὑπάρχεις, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ
Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ Ἁγίῳ Πνεύματι, νῦν, καὶ
ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός· Ἀμήν.

Ὁ Ἱερεὺς· Εἰρήνη πᾶσι (εὐλογιῶν).

Ὁ Χορός· Καὶ τῷ πνεύματί σου.

After this he maketh mention of such as he pleaseth, living and dead.

Then:

Again, we beseech for the protection of this holy Abode (or, of this City), and of every city and country, from plague, famine, earthquake, flood, fire, sword, incursion of foreigners, and civil war; that our good God and lover of man, would be propitious, gracious, and readily reconciled; that he would turn away all his wrath that is aroused against us, and deliver us from his impending righteous threatening, and have mercy on us.

The Choir: Lord, have mercy. Forty times.

Again, we beseech that the Lord our God would also hearken to the voice of the entreaty of us, sinners, and have mercy on us.

The Choir: Lord, have mercy. Thrice.

The Priest:

Hearken to us, O God our Saviour, the hope of all the ends of the earth, and of those that are on the sea afar off; and be propitious, be propitious, O Master, to our sins, and have mercy on us. For a merciful God and lover of man art thou, and to thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto the ages of the ages.

The Choir: Amen.

The Priest: Peace to all (blessing).

The Choir: And to thy spirit.

‘Ο Διάκονος· Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

‘Ο Χορός· Σοί, Κύριε.

Καὶ πάντων κλινάντων τὰς κεφαλὰς, καὶ ἐπὶ γῆς κεκυφώτων, ἐπεύχεται ὁ Ἱερεὺς μεγαλοφώνως·

Δέσποτα, πολυέλεε Κύριε Ἰησοῦ Χριστέ, ὁ Θεὸς ἡμῶν, πρεσβείαις τῆς παναχράντου Δεσποίνης ἡμῶν Θεοτόκου, καὶ ἀειπαρθένου Μαρίας· δυνάμει τοῦ τιμίου καὶ ζωοποιοῦ Σταυροῦ· προστασίαις τῶν τιμίων ἐπουρανίων Δυνάμεων Ἀσσωμάτων· ἰκεσίαις τοῦ τιμίου, ἐνδόξου, Προφήτου, Προδρόμου καὶ Βαπτιστοῦ Ἰωάννου· τῶν ἁγίων ἐνδόξων καὶ πανευφήμων Ἀποστόλων· τῶν ἁγίων ἐνδόξων καὶ καλλινίκων Μαρτύρων· τῶν Ὁσίων καὶ Θεοφόρων Πατέρων ἡμῶν· τῶν ἐν Ἀγίοις Πατέρων ἡμῶν, μεγάλων Ἱεραρχῶν, καὶ Οἰκουμενικῶν Διδασκάλων, Βασιλείου τοῦ Μεγάλου, Γρηγορίου τοῦ Θεολόγου, καὶ Ἰωάννου τοῦ Χρυσοστόμου· τοῦ ἐν Ἀγίοις Πατρὸς ἡμῶν Νικολάου, Ἀρχιεπισκόπου Μύρων τῆς Λυκίας, τοῦ Θαυματουργοῦ· τοῦ ἁγίου ἐνδόξου Μεγαλομάρτυρος Γεωργίου τοῦ Τροπαιοφόρου· τοῦ Ἀγίου (τοῦ δεῖνος), οὗ καὶ τὴν μνήμην ἐπιτελοῦμεν· τῶν ἁγίων καὶ δικαίων Θεοπατόρων Ἰωακείμ καὶ Ἄννης, καὶ πάντων σου τῶν Ἀγίων· εὐπρόσδεκτον ποίησον τὴν δέησιν ἡμῶν· δώρησαι ἡμῖν τὴν ἀφεσιν τῶν παραπτωμάτων ἡμῶν· σκέπασον ἡμᾶς ἐν τῇ σκέπῃ τῶν πτερύγων σου· ἀποδίωξον ἀφ’ ἡμῶν πάντα ἐχθρὸν καὶ πολέμιον· εἰρήνευσον ἡμῶν τὴν ζωὴν· Κύριε, ἐλέησον ἡμᾶς καὶ τὸν κόσμον σου, καὶ σῶσον τὰς ψυχὰς ἡμῶν, ὡς ἀγαθὸς καὶ φιλόανθρωπος.

The Deacon: Let us bow down our heads to the Lord.

The Choir: To thee, O Lord.

And all bowing down their heads, and bending upon the ground, the Priest prayeth aloud:

O Master, very merciful Lord Jesu Christ, our God, at the intercessions of our all-undefiled Lady, Theotokos, and ever-virgin, Mary; by the power of the precious and life-giving Cross; by the protections of the honourable Bodiless Powers of heaven; at the supplications of the honourable, glorious, Prophet, Precursor and Baptist John; of the holy, glorious and all-famous Apostles; of the holy, glorious and right-victorious Martyrs; of our Pure and God-bearing Fathers; of our Fathers among the Saints, great Hierarchs and Œcumenical Doctors, Basil the Great, Gregory the Theologian, and John Chrysostom; of our Father among the Saints Nicolas, Archbishop of Myra in Lycia, the Wonder-worker; of the holy, glorious Great-martyr George, the Trophy-bearer; of Saint N., whose memory also we celebrate; of the holy and righteous ancestors of God, Joakeim and Anna, and of all thy Saints: make our entreaty acceptable; grant us the remission of our stumblings; shelter us with the shelter of thy wings; chase away from us every enemy and foe; keep our life in peace: O Lord, have mercy on us, and on thy world, and save our souls, since thou art good and lovest man.

·
Ὁ Χορός· Ἀμήν.

Εἶτα ἀρχόμεθα τῶν Ἀποστίχων, καὶ ψάλλοντες αὐτά,
εἰσερχόμεθα ἐν τῇ Ναῷ, ἐπῄδοντες καὶ τοὺς τυχόντας
Στίχους αὐτῶν· **Δόξα . . Καὶ νῦν . . Θεοτοκίον.**

Εἶτα τό, **Νῦν ἀπολύεις**, καὶ τὸ Τρισάγιον.

Μετὰ δὲ τό, **Πάτερ ἡμῶν**, ἐκφωνεῖ ὁ Ἱερεὺς. **Ὅτι σοῦ
ἐστὶν ἡ Βασιλεία·** καὶ ἡμεῖς τὸ Ἀπολυτίκιον τῆς ἡμέρας,
καὶ τὸ Θεοτοκίον· ἢ ἀντὶ τούτων τὸ Ἀπολυτίκιον·

**Θεοτόκε Παρθένε, Χαῖρε, κεχαριτωμένη Μαρία, ὁ Κύριος
μετὰ σου·** εὐλογημένη σὺ ἐν γυναιξί, καὶ εὐλογημένος ὁ
καρπὸς τῆς κοιλίας σου, ὅτι Σωτὴρα ἔτεκες τῶν ψυχῶν
ἡμῶν. Ἐκ γ'.

Ὁ δὲ Κελλαρίτης προτίθσιν ἐν τῷ Ἀναλορίῳ Ἄρτους
πέντε ἕξ ὧν ῥοθίμεν ἐν τῇ Τραπεζῇ· ὡσαύτως καὶ στάμ-
νον μεστήν οἶνου τοῦ καλλίστου, καὶ ἑτέραν ἐλαίου.

Ὁ δὲ Διάκονος, ψαλλομένου τοῦ Ἀπολυτικίου, θυμιᾷ
κύκλωθεν τοὺς πέντε Ἄρτους σταυροειδῶς· εἶτα μετὰ
τοῦ Ἱερέως ἴσταται κατ' ἀνατολὰς ἔμπροσθεν τῶν Ἄρτων,
καὶ πληρωθέντος τοῦ Ἀπολυτικίου, λέγει·

Τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός· **Κύριε ἐλέησον.**

Ὁ δὲ Ἱερεὺς λαβὼν Ἄρτον ἓνα ἐπὶ χεῖρας, καὶ τυπώσας
ἐν αὐτῷ Σταυρόν, ἐπέυχεται τὴν Εἰρήν ταύτην μεγα-
λοφώνως.

**Κύριε Ἰησοῦ Χριστέ, ὁ Θεὸς ἡμῶν, ὁ εὐλόγησας τοὺς
πέντε Ἄρτους ἐν τῇ ἐρήμῳ, καὶ ἕξ αὐτῶν πεντακισχι-**

The Choir: **Amen.**

Then we begin the Aposticha, and as we sing them, we enter into the Nave, singing therewith their proper Stichoi also: **Glory . . Both now . .**

Theotokion.

Then, **Now dost thou dismiss**, and the Trisagion.

And after the, **Our Father**, the Priest saith aloud: **For thine is the Kingdom**; and we say the Apolykition of the day, and the Theotokion; or, instead of these, the Apolytikion:

Theotokos, Virgin,—Hail! Mary, full of grace, the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, for thou hast borne the Saviour of our souls. Thrice.

Now the Kellarites setteth forth on the Analogion five loaves such as we eat at Table; likewise, also, a pot, full of the best wine, and another of oil.

And the Deacon, as the Apolytikion is being sung, censeth the five Loaves all round in the form of a cross; then with the Priest he standeth toward the east, before the Loaves, and when the Apolytikion is ended, saith aloud:

Let us beseech the Lord.

The Choir: **Lord, have mercy.**

And the Priest, taking into his hands one of the Loaves, and making thereon the sign of the Cross, prayeth this Prayer aloud.

O Lord Jesu Christ, our God, who didst bless the five Loaves in the desert, and satisfy there-

λίους ἄνδρας χορτάσας· αὐτὸς εὐλόγησον καὶ τοὺς Ἄρ-
τους τούτους, τὸν σῖτον, τὸν οἶνον, καὶ τὸ ἔλαιον· καὶ
πλήθυνον αὐτὰ ἐν τῇ ἁγίᾳ Μονῇ (ἤ, τῇ Πόλει) ταύτῃ,
καὶ εἰς τὸν κόσμον σου ἅπαντα, καὶ τοὺς ἐξ αὐτῶν
μεταλαμβάνοντας πιστοὺς δούλους σου ἁγιάσον. Ὅτι
σύ εἶ ὁ εὐλογῶν, καὶ ἁγιάζων, καὶ τρέφων τὰ σύμπαντα,
Χριστέ ὁ Θεὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν,
σὺν τῷ ἀνάρχῳ σου Πατρὶ, καὶ τῷ Παναγίῳ, καὶ ἀγαθῷ,
καὶ ζωοποιῷ σου Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς
αἰῶνας τῶν αἰώνων.

Ὁ Χορὸς· Ἀμήν.

Καὶ λέγομεν τὸν ΛΓ'. Ψαλμόν·

Εὐλογήσω τὸν Κύριον ἐν παντὶ καιρῷ, ἕως τοῦ, οὐκ
ἐλαττωθήσονται παντὸς ἀγαθοῦ (Ὅρα αὐτὸν εἰς τὸ τέλος).
Ὁ δὲ Ἱερεὺς ἀπελθὼν, ἵσταται ἔμπροσθεν τῶν ἁγίων
Θυρῶν, βλέπων πρὸς δυσμὰς.

Μετὰ δὲ τὴν συμπλήρωσιν τοῦ Ψαλμοῦ, λέγει ὁ Διά-
κονος·

Τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορὸς· Κύριε ἐλέησον.

Καὶ ἐπεύχεται ὁ Ἱερεὺς, λέγων·

Εὐλογία Κυρίου, καὶ ἔλεος αὐτοῦ ἔλθοι ἐφ' ὑμᾶς, τῇ
αὐτοῦ θεῖᾳ χάριτι καὶ φιλανθρωπίᾳ, πάντοτε· νῦν, καὶ
ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορὸς· Ἀμήν.

Καὶ γίνεται Ἀπόλυσις.



with five thousand men; do thyself bless these Loaves also, the wheat, the wine, and the oil; and multiply them in this holy Abode (or, in this City), and unto all thy world; and the faithful servants of thine that partake of them, hallow thou. For thou art he that blesseth, and halloweth, and nourisheth all things, O Christ our God, and to thee we send up glory, with thine unoriginate Father, and thine All-holy, and good, and life-giving Spirit, now, and ever, and unto the ages of the ages.

The Choir: **Amen.**

And we say the 33rd Psalm:

I will bless the Lord at all times, as far as, shall not lack any good (See at the end).

And the Priest goeth, and standeth before the holy Doors, looking toward the west.

After the conclusion of the Psalm, the Deacon saith:

Let us beseech the Lord.

The Choir: **Lord, have mercy.**

And the Priest prayeth, saying:

The blessing of the Lord, and his mercy come upon you, by his own divine grace and love toward man, always: now, and ever, and unto the ages of the ages.

The Choir: **Amen.**

And Dismission is made.



Εἰ μὲν ἐστὶν ἡμέρᾳ καθ' ἣν ἐν τῷ Ορθῷ ψαλλόμενον τό,
Θεὸς Κύριος, μετὰ τό, Φῶς ἱλαρόν, ψάλλονται τὰ Προ-
κείμενα ταῦτα.

Τῇ Κυριακῇ. Ἦχος πλ δ'.

Ἰδοὺ δὴ εὐλογεῖτε τὸν Κύριον, πάντες οἱ δοῦλοι Κυρίου.
Στίχος. Οἱ ἐστῶτες ἐν οἴκῳ Κυρίου, ἐν αὐλαῖς οἴκου
Θεοῦ ἡμῶν.

Τῇ Δευτέρᾳ. Ἦχος δ'.

Κύριος εἰσακούσεται μου, ἐν τῷ κεκραγέναι με πρὸς
αὐτόν.

Στίχος. Ἐν τῷ ἐπικαλεῖσθαί με εἰσήκουσάς μου, ὁ
Θεὸς τῆς δικαιοσύνης μου.

Τῇ Τρίτῃ. Ἦχος α'.

Τὸ ἔλεός σου, Κύριε, καταδιώξει με, πάσας τὰς ἡμέρας
τῆς ζωῆς μου.

Στίχος. Κύριος ποιμαίνει με, καὶ οὐδέν με ὑστερήσει.

Τῇ Τετάρτῃ. Ἦχος πλ. α'.

Ὁ Θεὸς ἐν τῷ ὀνόματί σου σώσόν με, καὶ ἐν τῇ
δυνάμει σου κρινεῖς με.

Στίχος. Ὁ Θεὸς εἰσάκουσον τῆς προσευχῆς μου.

Τῇ Πέμπτῃ. Ἦχος πλ. β'.

Ἡ βοήθειά μου παρὰ Κυρίου, τοῦ ποιήσαντος τὸν
οὐρανὸν καὶ τὴν γῆν.

Στίχος. Ἦρα τοὺς ὀφθαλμούς μου εἰς τὰ ὄρη, ὅθεν
ῥεῖ ἡ βοήθειά μου.

Τῇ Παρασκευῇ. Ἦχος βαρύς.

Ὁ Θεὸς ἀντιλήπτωρ μου εἶ, τὸ ἔλεός σου προφθάσει με

If it is a day whereon in the Orthros there is to be sung, **The Lord is God**, after, **O gladsome light**, there are sung these Prokeimena.

On the Lord's-day. 4th plagal Tone.

Behold now bless the Lord, all ye servants of the Lord.

Stichos. **Ye that stand in the house of the Lord, in the courts of the house of our God.**

On the Second-day. 4th Tone.

The Lord will hearken to me, when I cry unto him.

Stichos. **When I called upon thee, thou didst hearken to me, O God of my righteousness.**

On the Third-day. 1st Tone.

Thy mercy, O Lord, shall follow me all the days of my life.

Stichos. **The Lord tendeth me as a shepherd, and I shall lack nothing.**

On the Fourth-day. 1st plagal Tone.

O God, in thy Name save me; and in thy power shalt thou judge me.

Stichos. **O God, hearken to my prayer.**

On the Fifth-day. 2nd plagal Tone.

My help is from the Lord, who hath made the heaven and the earth.

Stichos. **I have lifted up mine eyes unto the mountains, from whence shall come my help.**

On the Paraskevê. Grave Tone.

O God, thou art my upholder, thy mercy shall prevent me.

Στίχος. Ἐξελοῦ με ἐκ τῶν ἐχθρῶν μου, ὁ Θεός.

Εἰ δέ ἐστιν ἡμέρα καθ' ἣν ψαλλόμενον τό, Ἄλληλούϊα (ἐκτὸς τῆς Μεγάλης Τεσσαρακοστῆς), τῇ μὲν Κυριακῇ καὶ Παρασκευῇ, ψάλλεται ἀείποτε τὸ τῆς ἡμέρας Προκείμενον, ἤγουν τό, Ἰδοὺ δὴ εὐλογεῖτε τὸν Κύριον, καὶ τό, Ὁ Θεός ἀντιλήπτωρ μου εἶ· ταῖς δέ λοιπαῖς ἡμέραις, τὸ ἐξῆς.

Τῇ Δευτέρᾳ· Ἄλληλούϊα, ἐκ γ'. εἰς Ἦχον πλ. β'.

Στίχος. Κύριε, μὴ τῷ θυμῷ σου ἐλέγξης με.

Στίχος. Καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Τῇ Τρίτῃ, καὶ Πέμπτῃ· Ἄλληλούϊα, ἐκ γ'.

Στίχος. Ὑψοῦτε Κύριον τὸν Θεὸν ἡμῶν.

Στίχος. Καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Τῇ Τετάρτῃ· Ἄλληλούϊα, ἐκ γ'.

Στίχος. Εἰς πάσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν.

Στίχος. Καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

(Ἐν δέ τῇ Μεγάλῃ Τεσσαρακοστῇ, τῇ μὲν Κυριακῇ ἐσπέρας, ψάλλονται τὰ λεγόμενα Μεγάλα Προκείμενα, ὡς δηλωθήσεται ἐν τοῖς τοῦ Τριψδίου· ταῖς δέ λοιπαῖς ἡμέραις, τὰ Προκείμενα τῶν καθ' ἐκάστην Ἀναγνωσμάτων).



Καθ' ἐκάστην, εἰ μὴ τόχῃ Ἑορτῇ, ἐν τοῖς Αποστίχοις λέγονται οἱ Στίχοι οὗτοι.

Στίχος. α'. Πρὸς σέ ἦρα τοὺς ὀφθαλμούς μου, τὸν κατοικοῦντα ἐν τῷ οὐρανῷ. Ἰδοὺ, ὡς ὀφθαλμοὶ δού-

Stichos. **Deliver me from mine enemies, O God.**

But if it is a day whereon is to be sung, **Alleluia** (except during the Great Quadragesima), on the Lord's-day, and the Paraskevê, there is always sung the Prokeimenon of the day, to wit: **Behold now bless the Lord,** and: **O God, thou art my upholder;** but on the remaining days, the following. On the Second-day: **Alleluia**, thrice, to the 2nd plagal Tone.

Stichos. **O Lord, in thy wrath rebuke me not.**

Stichos. **And unto the ages of the ages.**

On the Third-day, and the Fifth-day: **Alleluia**, thrice.

Stichos. **Exalt ye the Lord our God.**

Stichos. **And unto the ages of the ages.**

On the Fourth-day: **Alleluia**, thrice.

Stichos. **Into all the world hath their sound gone out.**

Stichos. **And unto the ages of the ages.**

(But in the Great Quadragesima, on the Lord's-day, in the evening, there are sung what are called the Great Prokeimena, which will be found in the Triodion; and on the remaining days, the Prokeimena of the daily Lessons.)



Daily, unless there occur a Feast, in the Aposticha there are said these Stichoi.

i Stichos. **Unto thee have I lifted up mine eyes, who dwellest in the heaven. Behold, as the**

λων εἰς χεῖρας τῶν κυρίων αὐτῶν, ὡς ὀφθαλμοὶ παι-
δίσκης εἰς χεῖρας τῆς κυρίας αὐτῆς, οὕτως οἱ ὀφθαλμοὶ
ἡμῶν πρὸς Κύριον τὸν Θεὸν ἡμῶν, ἕως οὗ οἰκτειρήσαι
ἡμᾶς.

Στίχος β'. Ἐλέησον ἡμᾶς, Κύριε, ἐλέησον ἡμᾶς· ὅτι
ἐπὶ πολὺ ἐπλήσθημεν ἐξουδενώσεως, ἐπὶ πλεῖον ἐπλήσθη
ἡ ψυχὴ ἡμῶν· τὸ ὄνειδος τοῖς εὐθηνοῦσι, καὶ ἡ ἐξου-
δένωσις τοῖς ὑπερηφάνοις.

Δόξα Καὶ νῦν



Εἰ ἔστιν ἡμέρα καθ' ἣν ψαλλόμενον τό, Ἀλληλούϊα, μετὰ
τὸ Τρισάγιον, λέγομεν τὰ Τροπάρια ταῦτα, ποιοῦντες
καὶ ἀνὰ μίαν Μετάνοιαν εἰς ἕκαστον αὐτῶν, πλὴν τοῦ
τελευταίου.

Ἦχος πλ. α'.

Θεοτόκε Παρθένε, Χαῖρε, κεχαριτωμένη Μαρία, ὁ Κύριος
μετὰ σοῦ· εὐλογημένη σὺ ἐν γυναιξί, καὶ εὐλογημένος ὁ
καρπὸς τῆς κοιλίας σου, ὅτι Σωτῆρα ἔτεκες τῶν ψυχῶν
ἡμῶν.

Βαπτιστὰ τοῦ Χριστοῦ, πάντων ἡμῶν μνήσθητι, ἵνα
ῥυσθῶμεν τῶν ἀνομιῶν ἡμῶν· σοὶ γὰρ ἐδόθη χάρις
πρεσβεύειν ὑπὲρ ἡμῶν.

Δόξα

Ἰκετεύσατε ὑπὲρ ἡμῶν, ἅγιοι Ἀπόστολοι, καὶ Ἅγιοι
πάντες, ἵνα ῥυσθῶμεν κινδύνων καὶ θλίψεων· ὑμᾶς
γὰρ θερμοὺς προστάτας πρὸς τὸν Σωτῆρα κεκτήμεθα.

eyes of servants are upon the hands of their lords, as the eyes of a hand-maid are upon the hands of her lady, so are our eyes unto the Lord our God, until he have mercy on us.

ii Stichos. Have mercy on us, O Lord, have mercy on us: for exceedingly are we filled with contempt, exceedingly is our soul filled: the reproach is to the wealthy, and the contempt to the proud.

Glory Both now . . .



If it is a day whereon is to be sung, Alleluia, after the Trisagion, we say these Troparia, making withal a Reverence at each one of them, except the last.

1st plagal Tone.

Theotokos, Virgin,—Hail! Mary, full of grace, the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, for thou hast borne the Saviour of our souls.

O Baptizer of Christ, of us all be mindful, that we may be delivered from our iniquities; for to thee is given the grace to intercede for us.

Glory

Supplicate for us, ye holy Apostles, and all Saints, that we may be delivered from perils and afflictions: for ye as fervent patrons with the Saviour do we possess.

Καὶ νῦν

Ἵπὸ τὴν σὴν εὐσπλαγχνίαν καταφεύγομεν, Θεοτόκε·
τὰς ἡμῶν ἱκεσίας μὴ παρίδῃς ἐν περιστάσει, ἀλλ' ἐκ
κινδύνων λύτρωσαι ἡμᾶς, μόνη ἀγνή, μόνη εὐλογημένη.

Εἵτα τό· Κύριε ἐλέησον. Ἐκ μ'.

Δόξα . . . Καὶ νῦν . . .

Τὴν τιμιωτέραν τῶν Χερουβὶμ

Ἐν Ὄνόματι Κυρίου εὐλόγησον, Πάτερ.

Ὁ Ἱερεὺς· Ὁ ὦν εὐλογητός, Χριστός

Καὶ ἡμεῖς στερεοῦμεν τοὺς Βασιλεῖς, λέγοντες·

Ἐπουράνιε Βασιλεῦ, τοὺς πιστοὺς Βασιλεῖς ἡμῶν στε-
ρέωσον· τὴν Πίστιν στήριξον· τὰ ἔθνη πρᾶννον· τὸν
κόσμον εἰρήνευσον· τὴν ἁγίαν Μονὴν ταύτην (ἡ, τὴν
Πόλιν ταύτην) καλῶς διαφύλαξον· τοὺς προαπελθόντας
πατέρας καὶ ἀδελφοὺς ἡμῶν ἐν σκηναῖς δικαίων τάξον·
καὶ ἡμᾶς ἐν μετανοίᾳ καὶ ἔξομολογήσει παράλαβε, ὡς
ἀγσθὸς καὶ φιλάνθρωπος.

Καὶ ποιῶμεν Μετανοίας Μεγάλας γ'. λέγοντες μυστικῶς,
ἐν ἐκάστη Μετανοίᾳ, ἀνὰ ἓνα στίχον τῆς ἐπομένης Εὐχῆς
τοῦ Ἀγίου Ἐφραίμ.

Κύριε καὶ Δέσποτα τῆς Ζωῆς μου, πνεῦμα ἀργίας,
περιεργίας, φιλαρχίας, καὶ ἀργολογίας μὴ μοι δῷς.

Πνεῦμα δὲ σωφροσύνης, ταπεινοφροσύνης, ὑπομονῆς,
καὶ ἀγάπης χάρισαί μοι τῷ σῷ δούλῳ.

Both now

Beneath thy tenderness of heart do we take refuge, O Theotokos: our supplications despise thou not in our necessity, but from our perils deliver us, O only chaste, only blessed.

Then: Lord, have mercy. Forty times.

Glory Both now

More honourable than the Cherubim . . .

In the Name of the Lord bless, Father.

The Priest: The 'Existing' is blessed, even Christ . .

And we pray for the stablishing of the Kings, saying.

O heavenly King, our faithful Kings, do thou stablish; the Faith, do thou confirm, the nations do thou appease; to the world do thou give peace; this holy Abode (or, this City), do thou keep right well; our heretofore departed fathers and brethren, do thou order in the tabernacles of the righteous; and us that are in penitence and confession, do thou receive, since thou art good and lovest man.

And we make three Great Reverences, saying secretly, at each Reverence, one Stichos of the following Prayer of Saint Ephraim.

O Lord and Master of my life, a spirit of idleness, of meddling, of ambition, and of vain-speaking, give thou me not.

But a spirit of soberness, of humblemindedness, of patience, and of love, do thou bestow upon me, thy servant.

Ναί, Κύριε Βασιλεῦ, δώρησαί μοι τοῦ δοῦν τὰ ἐμὰ πταίσματα, καὶ μὴ κατακρίνειν τὸν ἀδελφόν μου· ὅτι εὐλογητὸς εἶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Καὶ γίνεται Ἀπόλυσις.

Εἰ δέ ἐστι Μεγάλη Τεσσαρακοστή, ποιούμεν καὶ ἐτέρας Μικρὰς ιβ'. Μετανοίας, εἴτ' αὖθις Μετάνοιαν Μεγάλην μίαν, λέγοντες πάλιν τὸν τελευταῖον στίχον τῆς ἀνωτέρω Εὐχῆς.

Εἶτα, Τρισάγιον. Παναγία Τριάς. Πάτερ ἡμῶν. Ὅτι σοῦ ἐστι. Κύριε ἐλέησον, ἐκ ιβ'. καὶ τὴν παροῦσαν Εὐχήν.

Παναγία Τριάς, τὸ ὁμοούσιον κράτος, ἡ ἀδιαίρετος βασιλεία, ἡ πάντων τῶν ἀγαθῶν αἰτία, εὐδόκησον δὴ καὶ ἐπ' ἐμοὶ τῷ ἁμαρτωλῷ· στήριξον, συνέτισον τὴν καρδίαν μου, καὶ πᾶσαν περίελέ μου τὴν βεβηλότητα· φώτισόν μου τὴν διάνοιαν, ἵνα διαπαντὸς δοξάζω, ὕμνῶ, προσκυνῶ, καὶ λέγω· Εἰς Ὁ Ἅγιος, εἰς Κύριος, Ἰησοῦς Χριστός, εἰς δόξαν Θεοῦ Πατρὸς, Ἀμήν.

Καὶ μετ' αὐτήν·

Εἶη τὸ Ὄνομα Κυρίου εὐλογημένον, ἀπὸ τοῦ νῦν, καὶ ἕως τοῦ αἰῶνος. Ἐκ γ'. καὶ Μετανοίας γ'.

Δόξα . . . Καὶ νῦν . . .

Ψαλ. λγ'. Εὐλογήσω τὸν Κύριον ἐν παντὶ καιρῷ, διαπαντὸς ἢ αἶνεσις αὐτοῦ ἐν τῷ στόματί μου.

Ἐν τῷ Κυρίῳ ἐπαινεθήσεται ἡ ψυχὴ μου· ἀκουσάτωσαν πραεῖς, καὶ εὐφρανθήτωσαν.

Yea, O Lord, King, grant unto me that I may see mine own stumblings, and not condemn my brother: for blessed art thou unto the ages of the ages. Amen.

And Dismission is made.

But if it is the Great Quadregesima, we make, also, twelve other Little Reverences, and then another Great Reverence, saying again the last verse of the above Prayer.

Then, the Trisagion. O All-holy Trinity. Our Father. For thine is. Lord, have mercy, twelve times, and this Prayer.

O All-holy Trinity, the consubstantial might, the indivisible kingdom, the cause of all good things, be now gracious unto me also, a sinner: confirm, instruct my heart, and take away all my profanity; enlighten mine understanding, that I may continually glorify, hymn, adore, and say: One Holy, one Lord Jesus Christ, unto the glory of God the Father. Amen.

And after it:

Be the Name of the Lord blessed, from henceforth, and for ever. Thrice; and three Reverences.

Glory . . . Both now . . .

Ps. xxxiii. I will bless the Lord at all times, continually shall his praise be in my mouth.

In the Lord shall my soul glory: let the meek hear, and rejoice. .

Μεγαλύνετε τὸν Κύριον σὺν ἑμοί, καὶ ὑψώσωμεν τὸ ὄνομα αὐτοῦ ἐπὶ τὸ αὐτό.

Ἐξεζήτησα τὸν Κύριον, καὶ ἐπήκουσέ μου, καὶ ἐκ πασῶν τῶν θλίψεών μου ἐβρύσατό με.

Προσέλθετε πρὸς αὐτόν, καὶ φωτίσθητε, καὶ τὰ πρόσωπα ὑμῶν οὐ μὴ καταισχυνηθῇ.

Οὗτος ὁ πτωχὸς ἐκέκραξε, καὶ ὁ Κύριος εἰσήκουσεν αὐτοῦ, καὶ ἐκ πασῶν τῶν θλίψεων αὐτοῦ ἔσωσεν αὐτόν.

Παρεμβαλεῖ Ἄγγελος Κυρίου κύκλῳ τῶν φοβουμένων αὐτόν, καὶ ῥύσεται αὐτούς.

Γεύσασθε καὶ ἴδετε, ὅτι χρηστὸς ὁ Κύριος· μακάριος ἀνὴρ, ὃς ἐλπίζει ἐπ' αὐτόν.

Φοβήθητι τὸν Κύριον, πάντες οἱ ἅγιοι αὐτοῦ, ὅτι οὐκ ἔστιν ὑστέρημα τοῖς φοβουμένοις αὐτόν.

Πλούσιοι ἐπτῶχευσαν καὶ ἐπείνασαν· οἱ δὲ ἐκζητοῦντες τὸν Κύριον οὐκ ἐλαττωθήσονται παντὸς ἀγαθοῦ.

Δεῦτε τέκνα, ἀκούσατέ μου, φόβον Κυρίου διδάξω ὑμᾶς.

Τίς ἐστὶν ἄνθρωπος ὁ θέλων ζωὴν, ἀγαπῶν ἡμέρας ἰδεῖν ἀγαθὰς;

Παῦσον τὴν γλῶσσάν σου ἀπὸ κακοῦ, καὶ χεῖλη σου τοῦ μὴ λαλήσαι δόλον.

Ἐκκλινον ἀπὸ κακοῦ, καὶ ποιήσον ἀγαθόν· Ζήτησον εἰρήνην, καὶ δίωξον αὐτήν.

Ὁφθαλμοὶ Κυρίου ἐπὶ δικαίους, καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν.

Πρόσωπον δὲ Κυρίου ἐπὶ ποιοῦντας κακά, τοῦ ἐξολοθρεῖσθαι ἐκ γῆς τὸ μνημόσυνον αὐτῶν.

O magnify the Lord with me, and let us extol his Name together.

I have sought after the Lord, and he hath hearkened to me; yea out of all mine afflictions hath he delivered me.

Draw near unto him, and be ye enlightened, and your faces shall in nowise be ashamed.

This poor man hath cried, and the Lord hath hearkened to him; yea out of all his afflictions hath he saved him.

There shall an Angel of the Lord encamp round about those that fear him, and shall deliver them.

O taste and see, that the Lord is bounteous: blessed is the man that hopeth in him.

O fear the Lord, all ye his saints, for there is no want to those that fear him.

The rich have become poor, and have suffered hunger: but those that seek after the Lord shall not lack any good.

Come, ye children, hearken unto me; the fear of the Lord will I teach you.

Who is the man that desireth life, loving to see good days?

Withhold thy tongue from evil, and thy lips that they speak no guile.

Turn away from evil, and do good; seek peace, and persue it.

The eyes of the Lord are upon the righteous, and his ears are unto their entreaty.

But the face of the Lord is upon those that do evil, to cut off from the earth their memorial.

Ἐκέκραξαν οἱ δίκαιοι, καὶ ὁ Κύριος εἰσήκουσεν αὐτῶν, καὶ ἐκ πασῶν τῶν θλίψεων αὐτῶν ἐρρύσατο αὐτούς.

Ἐγγὺς Κύριος τοῖς συντετριμμένοις τὴν καρδίαν, καὶ τοὺς ταπεινοὺς τῷ πνεύματι σώσει.

Πολλαὶ αἱ θλίψεις τῶν δικαίων, καὶ ἐκ πασῶν αὐτῶν ῥύσεται αὐτοὺς ὁ Κύριος.

Φυλάσσει Κύριος πάντα τὰ ὁστὰ αὐτῶν, ἐν ἑξ αὐτῶν οὐ συντριβήσεται.

Θάνατος ἁμαρτωλῶν πονηρός, καὶ οἱ μισοῦντες τὸν δίκαιον πλημμελήσουσι.

Λυτρώσεται Κύριος ψυχὰς δούλων αὐτοῦ, καὶ οὐ μὴ πλημμελήσουσι πάντες οἱ ἐλπίζοντες ἐπ' αὐτόν.

Ψαλ. ρμδ'. Ὑψώσω σε, ὁ Θεός μου, ὁ Βασιλεὺς μου, καὶ εὐλογήσω τὸ ὄνομά σου εἰς τὸν αἰῶνα, καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος.

Καθ' ἐκάστην ἡμέραν εὐλογήσω σε, καὶ αἰνέσω τὸ ὄνομά σου εἰς τὸν αἰῶνα, καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος.

Μέγας Κύριος καὶ αἰνετὸς σφόδρα, καὶ τῆς μεγαλωσύνης αὐτοῦ οὐκ ἔστι πέρας.

Γενεὰ καὶ γενεὰ ἐπαινέσει τὰ ἔργα σου, καὶ τὴν δύναμίν σου ἀπαγγελοῦσι.

Τὴν μεγαλοπρέπειαν τῆς δόξης τῆς ἀγιωσύνης σου λαλήσουσι, καὶ τὰ θαυμάσιά σου διηγῶνται.

Καὶ τὴν δύναμιν τῶν φοβερῶν σου ἐροῦσι, καὶ τὴν μεγαλωσύνην σου διηγῶνται.

Μνήμην τοῦ πλήθους τῆς χρηστότητός σου ἐξερεύξονται, καὶ τῇ δικαιοσύνῃ σου ἀγαλλιάσονται.

The righteous have cried, and the Lord hath hearkened to them; yea out of all their afflictions hath he delivered them.

Nigh is the Lord to those that are contrite of heart; and the lowly in spirit, will he save.

Many are the afflictions of the righteous, yet out of them all will the Lord deliver them.

The Lord keepeth all their bones, not one of them shall be broken.

The death of sinners is evil, and those that hate the righteous shall offend.

The Lord will redeem the souls of his servants, and in nowise shall any offend that hope in him.

Ps. cxliv. I will extol thee, O my God, my King, and will bless thy Name for ever, yea for ever, and ever.

Every day will I bless thee, and I will praise thy Name for ever, yea for ever and ever.

Great is the Lord, and exceedingly to be praised, and of his greatness there is no end.

Generation and generation shall praise thy works, and thy power declare.

Of the majesty of the glory of thy holiness shall they talk, and of thy wonders tell.

Yea of the might of thy terrible acts shall they speak, and of thy greatness tell.

The memory of the abundance of thy bounty shall they utter, and in thy righteousness shall they exult.

Οἰκτίρμων καὶ ἐλεήμων ὁ Κύριος, μακρόθυμος, καὶ πολυέλεος.

Χρηστὸς Κύριος τοῖς σύμπασι, καὶ οἱ οἰκτιρμοὶ αὐτοῦ ἐπὶ πάντα τὰ ἔργα αὐτοῦ.

Ἐξομολογησάσθωσάν σοι, Κύριε, πάντα τὰ ἔργα σου, καὶ οἱ ὅσιοί σου εὐλογησάτωσάν σοι.

Δόξαν τῆς βασιλείας σου ἐροῦσι, καὶ τὴν δυναστείαν σου λαλήλουσι.

Τοῦ γνωρίσαι τοῖς υἱοῖς τῶν ἀνθρώπων τὴν δυναστείαν σου, καὶ τὴν δόξαν τῆς μεγαλοπρεπείας τῆς βασιλείας σου.

Ἡ βασιλεία σου βασιλεία πάντων τῶν αἰώνων, καὶ ἡ δεσποτεία σου ἐν πάσῃ γενεᾷ καὶ γενεᾷ.

Πιστὸς Κύριος ἐν πάσι τοῖς λόγοις αὐτοῦ, καὶ ὅσιος ἐν πάσι τοῖς ἔργοις αὐτοῦ.

Ὑποστηρίζει Κύριος πάντας τοὺς καταπίπτοντας, καὶ ἀνορθοῖ πάντας τοὺς κατεβράχμενους.

Οἱ ὀφθαλμοὶ πάντων εἰς σέ ἐλπίζουσι, καὶ σὺ δίδως τὴν τροφήν αὐτῶν ἐν εὐκαιρίᾳ.

Ἀνοίγεις σὺ τὴν χεῖρά σου, καὶ ἐμπιπλᾷς πᾶν ζῶον εὐδοκίας.

Δίκαιος Κύριος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ, καὶ ὅσιος ἐν πάσι τοῖς ἔργοις αὐτοῦ.

Ἐγγὺς Κύριος πᾶσι τοῖς ἐπικαλουμένοις αὐτόν, πᾶσι τοῖς ἐπικαλουμένοις αὐτόν ἐν ἀληθείᾳ.

Θέλημα τῶν φοβουμένων αὐτόν ποιήσει, καὶ τῆς δεήσεως αὐτῶν εἰσακούσεται, καὶ σώσει αὐτούς.

Compassionate and merciful is the Lord, longsuffering, and plenteous in mercy.

Bounteous is the Lord to all, and his compassions are over all his works.

Let all thy works confess to thee, O Lord, and thy pure ones bless thee.

Of the glory of thy kingdom shall they speak, and of thy glory talk.

That they may make known to the children of men thy power, and the glory of the majesty of thy kingdom.

Thy kingdom is a kingdom of all ages, and thy dominion is in every generation and generation.

Faithful is the Lord in all his words, and upright in all his works.

The Lord supporteth all that are falling, and setteth up all that are cast down.

The eyes of all hope in thee, and thou givest them their food in due season.

Thou openest thy hand, and fillest every living thing with favour.

Righteous is the Lord in all his ways, and upright in all his works.

Nigh is the Lord to all those that call upon him, to all that call upon him in truth.

The desire of those that fear him will he perform, and to their entreaty will he hearken, and will save them.

Φυλάσσει Κύριος πάντας τοὺς ἀγαπῶντας αὐτόν, καὶ πάντας τοὺς ἁμαρτωλοὺς ἐξολοθρεύσει.

Αἶνεσιν Κυρίου λαλήσει τὸ στόμα μου, καὶ εὐλογεῖτω πᾶσα σὰρξ τὸ ὄνομα τὸ ἅγιον αὐτοῦ εἰς τὸν αἰῶνα, καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος.

Δόξα . . . Καὶ νῦν . . .

Καὶ μετὰ ταῦτα γίνεται τελεία Ἀπόλυσις.



The Lord keepeth all those that love him,
but all sinners will he utterly destroy.

The praise of the Lord shall my mouth
speak; and let all flesh bless his holy Name for
ever, yea for ever and ever.

Glory . . . Both now . . .

And after this full Dismission is made.



ΑΚΟΛΟΥΘΙΑ ΤΟΥ ΟΡΘΡΟΥ.

Ὁ Ἱερεὺς ἐκφωνῶν·

Εὐλογητὸς ὁ Θεὸς ἡμῶν, πάντοτε· νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορὸς· Ἀμήν.

Καὶ ὁ Ἀναγνώστης·

Δεῦτε προσκυνήσωμεν, καὶ προσπέσωμεν τῷ Βασιλεῖ ἡμῶν Θεῷ.

Δεῦτε προσκυνήσωμεν, καὶ προσπέσωμεν Χριστῷ τῷ Βασιλεῖ ἡμῶν Θεῷ.

Δεῦτε προσκυνήσωμεν, καὶ προσπέσωμεν αὐτῷ Χριστῷ τῷ Βασιλεῖ καὶ Θεῷ ἡμῶν.

Ψαλ. ιθ'. Ἐπακούσαι σου Κύριος ἐν ἡμέρᾳ θλίψεως, ὑπερασπίσαι σου τὸ ὄνομα τοῦ Θεοῦ ἱακώβ.

Ἐξαποστείλαι σοι βοήθειαν ἐξ ἁγίου, καὶ ἐκ Σιών ἀντιλάβοιτό σου.

Μνησθεὶς πάσης θυσίας σου, καὶ τὸ ὀλοκαύτωμά σου πιανάτω.

Δῶψη σοι Κύριος κατὰ τὴν καρδίαν σου, καὶ πᾶσαν τὴν βουλήν σου πληρώσαι.

THE ORDER OF THE ORTHROS.

The Priest aloud:

Blessed is our God, always: now, and ever,
and unto the ages of the ages.

The Choir: Amen.

And the Reader:

Come, let us adore, and fall down to our
King, God.

Come, let us adore, and fall down to Christ,
our King, God.

Come, let us adore, and fall down to Christ
himself, our King and God.

Ps. xix. May the Lord hearken to thee in
the day of tribulation; may the Name of the
God of Jacob shield thee.

May he send thee help out of the holy place,
and out of Sion succour thee.

May he be mindful of all thy sacrifice, and
make fat thy holocaust.

May the Lord grant thee according to thy
heart, and fulfil all thy counsel.

Ἄγαλλιασόμεθα ἐπὶ τῷ σωτηρίῳ σου, καὶ ἐν Ὄνόματι Κυρίου Θεοῦ ἡμῶν μεγαλυνθησόμεθα.

Πληρώσαι Κύριος πάντα τὰ αἰτήματά σου. Νῦν ἔγνων, ὅτι ἔσωσε Κύριος τὸν χριστὸν αὐτοῦ.

Ἐπακούσεται αὐτοῦ ἐξ οὐρανοῦ ἁγίου αὐτοῦ, ἐν δυναστείαις ἡ σωτηρία τῆς δεξίας αὐτοῦ.

Οὗτοι ἐν ἄρμασι, καὶ οὗτοι ἐν ἵπποις, ἡμεῖς δὲ ἐν Ὄνόματι Κυρίου Θεοῦ ἡμῶν ἐπικαλεσόμεθα.

Αὐτοὶ συνεποδίσθησαν καὶ ἔπεσον, ἡμεῖς δὲ ἀνέστημεν, καὶ ἀνωρθώθημεν.

Κύριε, σῶσον τὸν Βασιλέα, καὶ ἐπάκουσον ἡμῶν, ἐν ᾗ ἂν ἡμέρᾳ ἐπικαλεσώμεθά σε.

Ψαλ. κ'. Κύριε, ἐν τῇ δυνάμει σου εὐφρανθήσεται ὁ Βασιλεὺς, καὶ ἐπὶ τῷ σωτηρίῳ σου ἀγαλλιάσεται σφόδρα.

Τὴν ἐπιθυμίαν τῆς καρδίας αὐτοῦ ἔδωκας αὐτῷ, καὶ τὴν θέλησιν τῶν χειλέων αὐτοῦ οὐκ ἐστέρησας αὐτόν.

Ὅτι προέφθασας αὐτόν ἐν εὐλογίαις χρηστότητος, ἔθηκες ἐπὶ τὴν κεφαλὴν αὐτοῦ στέφανον ἐκ λίθου τιμίου.

Ζωὴν ᾗτήσατό σε, καὶ ἔδωκας αὐτῷ μακρότητα ἡμερῶν εἰς αἰῶνα αἰῶνος.

Μεγάλη ἡ δόξα αὐτοῦ ἐν τῷ σωτηρίῳ σου· δόξαν, καὶ μεγαλοπρέπειαν ἐπιθήσεις ἐπ' αὐτόν.

Ὅτι δῆψας αὐτῷ εὐλογίαν εἰς αἰῶνα αἰῶνος· εὐφρανεῖς αὐτόν ἐν χαρᾷ μετὰ τοῦ προσώπου σου.

Ὅτι ὁ Βασιλεὺς ἐλπίζει ἐπὶ Κύριον, καὶ ἐν τῷ ἐλέει τοῦ Ὑψίστου οὐ μὴ σαλευθῇ.

We will exult in thy salvation; and in the Name of the Lord our God shall we be magnified.

May the Lord fulfil all thy petitions. Now know I that the Lord hath saved his anointed.

He will hearken to him out of his holy heaven; with mighty acts is the salvation of his right hand.

Some (put their trust) in chariots, and some in horses, but we will call upon the Name of the Lord our God.

They are entangled and fallen; but we are risen, and set upright.

O Lord, save the King, and hearken to us in what day soever we shall call upon thee.

Ps. xx. O Lord, in thy power shall the King rejoice; and in thy salvation shall he exult exceedingly.

The desire of his heart hast thou given him, and the will of his lips hast thou not withholden from him.

For thou hast prevented him with the blessings of thy bounty; thou hast set upon his head a crown of precious stone.

Life asked he of thee, and thou hast given him length of days for ever and ever.

Great is his glory in thy salvation: glory and majesty shalt thou lay upon him.

That thou mayest give him a blessing for ever and ever: thou shalt make him glad with joy in thy presence.

For the King hopeth in the Lord; and in the mercy of the Most High he shall not at all be shaken.

Εύρεθείη ἡ χεὶρ σου πᾶσι τοῖς ἐχθροῖς σου, ἡ δεξιὰ σου εὖροι πάντας τοὺς μισοῦντάς σε.

“Οτι θήσεις αὐτοὺς ὡς κλῖβανον πυρός, εἰς καιρὸν τοῦ προσώπου σου.

Κύριος ἐν ὀργῇ αὐτοῦ συνταράξει αὐτούς, καὶ καταφάγεται αὐτοὺς πῦρ.

Τὸν καρπὸν αὐτῶν ἀπὸ τῆς γῆς ἀπολεῖς, καὶ τὸ σπέρμα αὐτῶν ἀπὸ υἱῶν ἀνθρώπων.

“Οτι ἐκλιναν εἰς σέ κακὰ, διελογίσατο βουλὰς, αἷς οὐ μὴ δύνωνται στήναι.

“Οτι θήσεις αὐτοὺς νῶτον· ἐν τοῖς περιλοίοις σου ἐτοιμάσεις τὸ πρόσωπον αὐτῶν.

Ὑψώθητι, Κύριε, ἐν τῇ δυνάμει σου· ᾤσομεν, καὶ ψαλοῦμεν τὰς δυναστείας σου.

Δόξα Πατρὶ, καὶ Υἱῷ, καὶ Ἀγίῳ Πνεύματι.

Καὶ νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
Ἀμήν.

Τοῦτοιεν δὲ ἀναγινωσκομένων, ὁ Ἱερεὺς θυμιᾷ τό, τε Ἱερατεῖον, καὶ τὸν Ναόν.

Καὶ λέγομεν·

Τὸ Τρισάγιον. “Αγιος ὁ Θεός, “Αγιος Ἰσχυρός, “Αγιος Ἀθάνατος, ἐλέησον ἡμᾶς. Ἐκ γ’.

Δόξα Πατρὶ, καὶ Υἱῷ, καὶ Ἀγίῳ Πνεύματι· καὶ νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Παναγία Τριάς, ἐλέησον ἡμᾶς. Κύριε, ἱλάσθητι ταῖς ἁμαρτίαις ἡμῶν. Δέσποτα, συγχώρησον τὰς ἀνομίας

May thy hand be found of all thine enemies,
may thy right hand find out all that hate thee.

For thou shalt make them as an oven of fire,
in the time of thy presence.

The Lord shall trouble them in his wrath;
and fire shall devour them.

Their fruit shalt thou destroy from off the
earth; and their seed from among the children
of men.

For they have intended evils against thee;
they have devised counsels, by which they shall
not at all be able to stand.

For thou shalt set them aback: in thy rem-
nants thou shalt prepare their face.

Be thou exalted, O Lord, in thy power: we
will sing, and praise thy mighty acts.

Glory to the Father, and to the Son, and to
the Holy Spirit.

Both now, and ever, and unto the ages of the
ages. Amen.

And while these are being read, the Priest censeth
both the Sanctuary, and the Nave.

And we say:

The Trisagion. Holy God, Holy Strong One,
Holy Immortal One, have mercy on us. Thrice.

Glory to the Father, and to the Son, and to
the Holy Spirit: both now, and ever, and unto
the ages of the ages. Amen.

O All-Holy Trinity, have mercy on us. O Lord,
be gracious to our sins. O Master, forgive us

ἡμῖν. Ὁ Ἅγιε, ἐπίσκεψαι καὶ ἴασαι τὰς ἀσθενείας ἡμῶν, ἕνεκεν τοῦ ὀνόματός σου.

Κύριε ἐλέησον. Ἐκ γ'.

Δόξα Πατρὶ (ἕως τέλους).

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ Βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον· καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῶσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

Ὁ Ἱερεὺς·

Ὅτι σοὺ ἐστὶν ἡ Βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἁγίου Πνεύματος, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός· Ἀμήν.

Εἴτα λέγομεν τὰ Τροπάρια ταῦτα.

Σῶσον, Κύριε, τὸν λαόν σου, καὶ εὐλόγησον τὴν κληρονομίαν σου, νίκας τοῖς Βασιλεῦσι κατὰ Βαρβάρων δωρούμενος, καὶ τὸ σὸν φυλάττων διὰ τοῦ Σταυροῦ σου πολίτευμα.

Δόξα . . .

Ὁ ὑψωθείς ἐν τῷ Σταυρῷ ἐκουσίως, τῇ ἐπωνύμῳ σου καινῇ πολιτείᾳ τοὺς οἰκτιρμούς σου δώρησαι, Χριστέ ὁ Θεός· εὐφρανον ἐν τῇ δυνάμει σου τοὺς πιστοὺς Βασιλεῖς ἡμῶν, νίκας χορηγῶν αὐτοῖς κατὰ τῶν πολεμίων. Τὴν συμμαχίαν ἔχοιεν τὴν σὴν, ὄπλον εἰρήνης, ἀήττητον τρόπαιον.

our iniquities. O Holy One, visit and heal our infirmities, for thy Name's sake.

Lord, have mercy. Thrice.

Glory to the Father (to the end).

Our Father that art in the heavens, hallowed be thy Name; thy Kingdom come; thy will be done, as in heaven, also on the earth: give us to-day our bread of subsistence; and forgive us our debts, as we also forgive our debtors; and lead us not into temptation, but deliver us from evil.

The Priest:

For thine is the Kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto the ages of the ages.

The Choir: Amen.

Then we say these Troparia.

Save thy people, O Lord, and bless thine inheritance, granting to our Kings victory over Barbarians, and through thy Cross keeping thine estate.

Glory . . .

Thou that wast of thine own will lifted up on the Cross, to the new State named after thee grant thy compassions, O Christ the God: make glad in thy power our faithful Kings, conferring upon them victory over their enemies. May they have thine assistance, a shield of peace, an unconquerable trophy.

Καὶ νῦν . . .

Θεοτοκίον. Προστασία φοβερὰ καὶ ἀκαταίσχυντε, μὴ παρίδης, Ἀγαθή, τὰς ἱκεσίας ἡμῶν, πανύμνητε Θεοτόκε· στήριξον Ὁρθοδόξων πολιτείαν· σῶζε οὖς ἐκέλευσας βασιλεύειν, καὶ χορήγει αὐτοῖς οὐρανόθεν τὴν νίκην· διότι ἔτεκες τὸν Θεόν, μόνη εὐλογημένη.

Εἶτα λέγει ὁ Ἱερεὺς·

Ἐλέησον ἡμᾶς, ὁ Θεός, κατὰ τὸ μέγα ἔλεός σου· δεόμεθά σου, ἐπάκουσον, καὶ ἐλέησον.

Ὁ Χορός· Κύριε ἐλέησον. Ἐκ γ'.

Ἔτι δεόμεθα ὑπὲρ τῶν εὐσεβῶν καὶ Ὁρθοδόξων Χριστιανῶν.

Ὁ Χορός· Κύριε ἐλέησον. Ἐκ γ'.

Ἔτι δεόμεθα ὑπὲρ τοῦ Ἀρχιεπισκόπου ἡμῶν (τοῦ δεῖνος).

Ὁ Χορός· Κύριε ἐλέησον. Ἐκ γ'.

Ἐκφώνησις.

Ὅτι ἐλεήμων καὶ φιλόανθρωπος Θεὸς ὑπάρχεις, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ Ἁγίῳ Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός· Ἀμήν.

Ὁ Ἀναγνώστης· Ἐν Ὄνόματι Κυρίου, εὐλόγησον, Πάτερ.

Καὶ εὐθὺς ἐκφωνεῖ ὁ Ἱερεὺς·

Δόξα τῇ ἀγίᾳ, καὶ ὁμοουσίῳ, καὶ ζωοποιῷ, καὶ ἀδιαιρέτῳ Τριάδι, πάντοτε· νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός· Ἀμήν.

Both now . . .

Theotokion. Defence, terrible, and that cannot be put to confusion, despise not, O Good One, our supplications, thou all-praised Theotokos; stablish the State of the Orthodox; save those whom thou hast called to reign, and from heaven confer upon them the victory; for thou didst bring forth God, thou only blessed.

Then the Priest saith:

Have mercy on us, O God, according to thy great mercy: we beseech thee, hearken, and have mercy.

The Choir: Lord, have mercy. Thrice.

Again, we beseech for pious and Orthodox Christians.

The Choir: Lord, have mercy. Thrice.

Again, we beseech for our Archbishop N.

The Choir: Lord, have mercy. Thrice.

Exclamation.

For a merciful God and lover of man art thou, and to thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto the ages of the ages.

The Choir: Amen.

The Reader: In the Name of the Lord, bless, Father.

And straightway the Priest saith aloud:

Glory to the holy, and consubstantial, and life-giving, and undivided Trinity, always: now, and ever, and unto the ages of the ages.

The Choir: Amen.

Εἶτα λέγομεν τὸν Ἑξάψαλμον, μετὰ πάσης προσοχῆς καὶ φόβου Θεοῦ, ὡς αὐτῷ λαλοῦντες ἀοράτως, καὶ δυσωποῦντες ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, οὕτω·

Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία. Τρίς.

Κύριε, τὰ χεῖλή μου ἀνοίξεις, καὶ τὸ στόμα μου ἀναγγελεῖ τὴν αἴνεσίν σου. Δίς.

Ψαλ. γ'. Κύριε, τί ἐπληθύνθησαν οἱ θλίβοντές με; πολλοὶ ἐπανίστανται ἐπ' ἐμέ.

Πολλοὶ λέγουσι τῇ ψυχῇ μου· Οὐκ ἔστι σωτηρία αὐτῷ ἐν τῷ Θεῷ αὐτοῦ.

Σὺ δέ, Κύριε, ἀντιλήπτωρ μου εἶ, δόξα μου, καὶ ὑψῶν τὴν κεφαλὴν μου.

Φωνῇ μου πρὸς Κύριον ἐκέκραξα, καὶ ἐπήκουσέ μου ἔξ ὄρους ἁγίου αὐτοῦ.

Ἐγὼ δέ ἐκοιμήθην, καὶ ὑπνωσα· ἐξηγέρθην, ὅτι Κύριος ἀντιλήψεταιί μου.

Οὐ φοβηθήσομαι ἀπὸ μυριάδων λαοῦ, τῶν κύκλῳ συνεπιτιθεμένων μοι. Ἀνάστα, Κύριε, σῶσόν με ὁ Θεός μου.

“Ὅτι σὺ ἐπάταξας πάντας τοὺς ἐχθραίνοντάς μοι ματαίως· δδόντας ἁμαρτωλῶν συνέτριψας.

Τοῦ Κυρίου ἡ σωτηρία, καὶ ἐπὶ τὸν λαόν σου ἡ εὐλογία σου.

Καὶ πάλιν· Ἐγὼ ἐκοιμήθην, καὶ ὑπνωσα· ἐξηγέρθην, ὅτι Κύριος ἀντιλήψεταιί μου.

Ψαλ. λζ'. Κύριε, μὴ τῷ θυμῷ σου ἐλέγξης με, μηδὲ τῇ ὀργῇ σου παιδεύσης με.

Then we say the Hexapsalmos, with all attention and fear of God, as speaking to him invisibly, and importuning for our sins, thus:

Glory to God in the highest, and on earth peace, among men good will. *Thrice.*

O Lord, thou shalt open my lips, and my mouth shall proclaim thy praise. *Twice.*

Ps. iii. O Lord, why are they multiplied that afflict me? many rise up against me.

Many say to my soul: There is no salvation for him in his God.

But thou, O Lord, art mine upholder, my glory, and the lifter up of my head.

With my voice have I cried unto the Lord, and he hath hearkened to me out of his holy mountain.

Now I laid me down, and slept; I have awoke, for the Lord will sustain me

I will not be afraid of myriads of the people, that beset me round about. Arise, O Lord; save me, O my God.

For thou hast smitten all those that are mine enemies without cause; thou hast broken the teeth of sinners.

Of the Lord is salvation, and upon thy people is thy blessing.

And again: I laid me down, and slept; I have awoke, for the Lord will sustain me.

Ps. xxxvii. O Lord rebuke me not in thine indignation; nor chastise me in thy wrath.

Ὅτι τὰ βέλη σου ἐνεπάγησάν μοι, καὶ ἐπεστήριξας ἐπ' ἐμέ τὴν χεῖρά σου.

Οὐκ ἔστιν ἴασις ἐν τῇ σαρκί μου, ἀπὸ προσώπου τῆς ὀργῆς σου· οὐκ ἔστιν εἰρήνη ἐν τοῖς ὀστέοις μου, ἀπὸ προσώπου τῶν ἁμαρτιῶν μου.

Ὅτι αἱ ἀνομίαι μου ὑπερῆραν τὴν κεφαλὴν μου, ὥσεί φορτίον βαρὺ ἐβαρύνθησαν ἐπ' ἐμέ.

Προσώζεσαν καὶ ἐσάπησαν οἱ μῶλωπές μου, ἀπὸ προσώπου τῆς ἀφροσύνης μου.

Ἐταλαιπώρησα καὶ κατεκάρφθην ἕως τέλους, ὅλην τὴν ἡμέραν σκυθρωπάζων ἐπορευόμην.

Ὅτι αἱ ψοαὶ μου ἐπλήσθησαν ἐμπαιγμάτων, καὶ οὐκ ἔστιν ἴασις ἐν τῇ σαρκί μου.

Ἐκακώθην καὶ ἐταπεινώθην ἕως σφόδρα, ὠρυόμην ἀπὸ στεναγμοῦ τῆς καρδίας μου.

Κύριε, ἐναντίον σου πᾶσα ἡ ἐπιθυμία μου, καὶ ὁ στεναγμός μου ἀπὸ σοῦ οὐκ ἀπεκρύβη.

Ἡ καρδία μου ἐταράχθη, ἐγκατέλιπέ με ἡ ἰσχὺς μου, καὶ τὸ φῶς τῶν ὀφθαλμῶν μου, καὶ αὐτὸ οὐκ ἔστι μετ' ἐμοῦ.

Οἱ φίλοι μου καὶ οἱ πλησίον μου ἐξ ἐναντίας μου ἤγγισαν καὶ ἔστησαν, καὶ οἱ ἔγγιστά μου ἀπὸ μακρόθεν ἔστησαν.

Καὶ ἐξεβιάζοντο οἱ ζητοῦντες τὴν ψυχὴν μου· καὶ οἱ ζητοῦντες τὰ κακά μοι ἐλάλησαν ματαιότητας, καὶ δολιότητας ὅλην τὴν ἡμέραν ἐμελέτησαν.

Ἐγὼ δὲ ὥσεί κωφὸς οὐκ ἤκουον, καὶ ὥσεί ἄλαλος οὐκ ἀνοίγων τὸ στόμα αὐτοῦ.

For thine arrows are fastened in me, and thou hast pressed thy hand heavily upon me.

There is no health in my flesh, from the presence of thy wrath; there is no peace in my bones, from the presence of my sins.

For mine iniquities are gone over my head; as a weighty burden have they weighed upon me.

My wounds are foetid and corrupt, from the presence of my foolishness.

I am dejected and bowed down utterly; all the day long have I walked with sorrowful look.

For my loins are filled with illusions; and there is no health in my flesh.

I am afflicted and brought down exceedingly, I have roared for the groaning of my heart.

O Lord, before thee is all my desire; and my groaning is not hidden from thee.

My heart is troubled, my strength hath forsaken me; and the light of mine eyes,—it also is not with me.

My friends and my neighbours have drawn near over against me, and stood still; and those nearest to me have stood afar off.

While they have used violence that seek after my soul; and those that seek my hurt have spoken vanities, and meditated deceits all the day long.

But I, as one deaf, have heard not; and I am as one dumb that openeth not his mouth.

Καὶ ἐγενόμην ὡσεὶ ἄνθρωπος οὐκ ἀκούων, καὶ οὐκ ἔχων ἐν τῷ στόματι αὐτοῦ ἐλεγμούς.

“Οτι ἐπὶ σοί, Κύριε, ἤλπισα· σὺ εἰσακούσῃ, Κύριε ὁ Θεός μου.

“Οτι εἶπον· Μήποτε ἐπιχαρῶσί μοι οἱ ἐχθροί μου· καὶ ἐν τῷ σαλευθῆναι πόδας μου, ἐπ’ ἐμέ ἐμεγαλοῤῥημόνησαν.

“Οτι ἐγὼ εἰς μάστιγας ἔτοιμος, καὶ ἡ ἀλγηδὼν μου ἐνώπιόν μου ἐστὶ διαπαντός.

“Οτι τὴν ἀνομίαν μου ἐγὼ ἀναγγελῶ, καὶ μεριμνήσω ὑπὲρ τῆς ἁμαρτίας μου.

Οἱ δὲ ἐχθροί μου ζῶσι, καὶ κεκραταίωνται ὑπὲρ ἐμέ, καὶ ἐπληθύνθησαν οἱ μισοῦντές με ἀδίκως.

Οἱ ἀνταποδιδόντες μοι κακὰ ἀντὶ ἀγαθῶν, ἐνδιέβαλλόν με, ἐπεὶ κατεδίωκον ἀγαθωσύνην.

Μὴ ἐγκαταλίπῃς με, Κύριε ὁ Θεός μου, μὴ ἀποστής ἀπ’ ἐμοῦ.

Πρόσχες εἰς τὴν βοήθειάν μου, Κύριε τῆς σωτηρίας μου.

Καὶ πάλιν· Μὴ ἐγκαταλίπῃς με, Κύριε ὁ Θεός μου, μὴ ἀποστής ἀπ’ ἐμοῦ.

Πρόσχες εἰς τὴν βοήθειάν μου, Κυριε τῆς σωτηρίας μου.

Ψαλ. Ξβ’. Ὁ Θεός, ὁ Θεός μου, πρὸς σέ ὀρθρίζω.

Ἐδίψησέ σε ἡ ψυχὴ μου, ποσαπλῶς σοι ἡ σὰρξ μου, ἐν γῇ ἐρήμῳ, καὶ ἀβάτῳ, καὶ ἀνύδρῳ.

Οὕτως ἐν τῷ ἀγίῳ ὤφθην σοι, τοῦ ἰδεῖν τὴν δύναμίν σου καὶ τὴν δόξαν σου.

Yea I am become as a man that heareth not,
and that hath in his mouth no reproofs.

For in thee, O Lord, have I hoped: thou wilt
hearken, O Lord my God.

For I have said: Lest at any time mine ene-
mies rejoice over me; and when my feet slip,
they have spoken haughtily against me.

For I am ready for scourges; and my grief
is before me continually.

For mine iniquity will I declare, and be appre-
hensive for my sin.

But mine enemies live, and are mightier than
I; and they are multiplied that hate me wrongfully.

They that render me evil for good, have slan-
dered me, because I have followed goodness.

Forsake me not, O Lord my God; do not thou
depart from me.

Attend thou unto my help, O Lord of my
salvation.

And again: Forsake me not, O Lord my God;
do not thou depart from me.

Attend thou unto my help, O Lord of my
salvation.

Ps. lxii. O God, my God, unto thee do I watch
early.

For thee hath my soul thirsted,—for thee my
flesh how many ways,—in a barren, and trackless,
and waterless land.

Thus in the holy place have I appeared before
thee, that I might behold thy power and thy glory.

Ὅτι κρείσσον τὸ ἔλεός σου ὑπὲρ ζωᾶς, τὰ χεῖλη μου ἐπαινέσουσί σε.

Οὕτως εὐλογήσω σε ἐν τῇ ζωῇ μου, καὶ ἐν τῷ ὄνόματί σου ἄρῶ τὰς χεῖράς μου.

Ὡς ἐκ στέατος καὶ πιότητος ἐμπλησθεῖη ἡ ψυχὴ μου, καὶ χεῖλη ἀγαλλιάσεως αἰνέσει τὸ στόμα μου.

Εἰ ἐμνημόνευόν σου ἐπὶ τῆς στρωμνῆς μου, ἐν τοῖς ὀρθοῖς ἐμελέτων εἰς σέ.

Ὅτι ἐγενήθης βοηθός μου, καὶ ἐν τῇ σκέπῃ τῶν πτερῶν σου ἀγαλλιάσομαι.

Ἐκολλήθη ἡ ψυχὴ μου ὀπίσω σου, ἔμοῦ δὲ ἀντελάβετο ἡ δεξιὰ σου.

Αὐτοὶ δὲ εἰς μάτην ἐζήτησαν τὴν ψυχὴν μου, εἰσελεύσονται εἰς τὰ κατώτατα τῆς γῆς, παραδοθήσονται εἰς χεῖρας ῥομφαίας, μερίδες ἀλωπέκων ἔσονται.

Ὁ δὲ Βασιλεὺς εὐφρανθήσεται ἐπὶ τῷ Θεῷ, ἐπαινέθήσεται πᾶς ὁ ὀμνύων ἐν αὐτῷ· ὅτι ἐνεφράγη στόμα λαλούντων ἄδικα.

Καὶ παλιν· Ἐν τοῖς ὀρθοῖς ἐμελέτων εἰς σέ, ὅτι ἐγενήθης βοηθός μου, καὶ ἐν τῇ σκέπῃ τῶν πτερῶν σου ἀγαλλιάσομαι.

Ἐκολλήθη ἡ ψυχὴ μου ὀπίσω σου, ἔμοῦ δὲ ἀντελάβετο ἡ δεξιὰ σου.

Δόξα Πατρί, καὶ Υἱῷ, καὶ Ἁγίῳ Πνεύματι.

Καὶ νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ἀλληλούϊα. Ἀλληλούϊα. Ἀλληλούϊα. Δόξα σοι, ὁ Θεός, δόξα σοι. Τρίς.

For better is thy mercy than lives; my lips shall praise thee.

Thus will I bless thee in my life, and in thy Name lift up my hands.

As with marrow and fatness may my soul be filled, and with lips of exultation shall my mouth praise thee.

While I have remembered thee upon my bed, at dawn have I meditated upon thee.

For thou art become my helper, and in the shelter of thy wings will I exult.

My soul hath stuck close behind thee, and thy right hand hath sustained me.

But they have in vain sought after my soul; they shall go into the lowest parts of the earth; they shall be delivered into the hands of the sword; portions for foxes shall they be.

But the King shall rejoice in God; every one that sweareth by him shall be praised; for the mouth of those that speak unjust things is stopped.

And again: At dawn have I meditated upon thee, for thou art become my helper, and in the shelter of thy wings will I exult.

My soul hath stuck close behind thee, and thy right hand hath sustained me.

Glory to the Father, and to the Son, and to the Holy Spirit.

Both now, and ever, and unto the ages of the ages. Amen.

Alleluia. Alleluia. Alleluia. Glory to thee, the God, glory to thee. Thrice.

Κύριε ἐλέησον. Τρίς.

Δόξα Πατρί, καὶ Υἱῷ, καὶ Ἀγίῳ Πνεύματι.

Καὶ νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
Ἀμήν.

Ψαλ. πζ'. Κύριε, ὁ Θεὸς τῆς σωτηρίας μου, ἡμέρας ἐκέκραξα, καὶ ἐν νυκτὶ ἐναντίον σου.

Εἰσελθέτω ἐνώπιόν σου ἡ προσευχή μου, κλῖνον τὸ οὖς σου εἰς τὴν δέησίν μου.

Ὅτι ἐπλήσθη κακῶν ἡ ψυχὴ μου, καὶ ἡ ζωὴ μου τῷ Ἀδῇ ἤγγισε.

Προσελογίσθην μετὰ τῶν καταβαινόντων εἰς λάκκον, ἐγενήθην ὡσεὶ ἄνθρωπος ἀβοήθητος, ἐν νεκροῖς ἐλεύθερος.

Ὡσεὶ τραυματῖαι καθεύδοντες ἐν τάφῳ, ὧν οὐκ ἐμνήσθης ἔτι, καὶ αὐτοὶ ἐκ τῆς χειρὸς σου ἀπώσθησαν.

Ἔθεντό με ἐν λάκκῳ κατωτάτῳ, ἐν σκοτεινοῖς, καὶ ἐν σκιᾷ θανάτου.

Ἐπ' ἐμέ ἐπεστηρίχθη ὁ θυμὸς σου, καὶ πάντας τοὺς μετεωρισμούς σου ἐπήγαγες ἐπ' ἐμέ.

Ἐμάκρυνας τοὺς γνωστούς μου ἀπ' ἐμοῦ, ἔθεντό με βδέλυγμα ἑαυτοῖς.

Παρεδόθην, καὶ οὐκ ἐξεπορευόμην· οἱ ὀφθαλμοί μου ἠσθένησαν ἀπὸ πτωχείας.

Ἐκέκραξα πρὸς σέ, Κύριε, ὄλην τὴν ἡμέραν, διεπέτασα πρὸς σέ τὰς χεῖράς μου.

Μὴ τοῖς νεκροῖς ποιήσεις θαυμάσια; ἢ ἱατροὶ ἀναστήσουσι, καὶ ἐξομολογήσονται σοι;

Lord, have mercy. Thrice.

Glory to the Father, and to the Son, and to the Holy Spirit:

Both now, and ever, and unto the ages of the ages. Amen.

Ps. lxxxvii. O Lord, the God of my salvation, by day have I cried, and at night before thee.

Let my prayer come in before thee; incline thine ear unto mine entreaty.

For my soul is filled with evils, and my life hath drawn nigh to Hades.

I am counted with those that are going down into the pit; I am become as a man without help, free among the dead.

Like the slain sleeping in the grave, of whom thou art mindful no longer; and they are cast off from thy hand.

They have laid me in the lowest pit, in dark places, and in the shadow of death.

Upon me hath thine indignation pressed hard; and all thy billows hast thou brought in upon me.

Thou hast put away mine acquaintance far from me; they have set me an abomination to themselves.

I am delivered up, and have not come forth: mine eyes have languished through poverty.

I have cried unto thee, O Lord, all the day long; I have spread forth my hands unto thee.

Wilt thou for the dead work wonders? or, shall physicians raise them up, and they confess to thee.

Μὴ διηγῆσεται τις ἐν τῷ τάφῳ τὸ ἔλεός σου, καὶ τὴν ἀληθείαν σου ἐν τῇ ἀπωλείᾳ;

Μὴ γνωσθῆσεται ἐν τῷ σκότει τὰ θαυμασιὰ σου, καὶ ἡ δικαιοσύνη σου ἐν γῇ ἐπιλελησμένη;

Κἀγὼ πρὸς σέ, Κύριε, ἐκέκραξα, καὶ τὸ πρωῒ ἡ προσευχή μου προφθάσει σε.

Ἵνα τί, Κύριε, ἀπωθῇ τὴν ψυχὴν μου, ἀποστρέφεις τὸ πρόσωπόν σου ἀπ' ἐμοῦ;

Πτωχός εἰμι ἐγώ, καὶ ἐν κόποις ἐκ νεότητός μου· ὑψωθείς δέ, ἐταπεινώθην, καὶ ἐξηπορήθην.

Ἐπ' ἐμέ διήλθον αἱ ὀργαὶ σου, οἱ φοβερισμοὶ σου ἐξετάραζάν με.

Ἐκύκλωσάν με ὡσεὶ ὕδωρ, ὅλην τὴν ἡμέραν περιέσχον με ἅμα.

Ἐμάκρυνας ἀπ' ἐμοῦ φίλον καὶ πλησίον, καὶ τοὺς γνωστούς μου ἀπὸ τάλαιπωρίας.

Καὶ πάλιν· Κύριε, ὁ Θεὸς τῆς σωτηρίας μου, ἡμέρας ἐκέκραξα, καὶ ἐν νυκτὶ ἐναντίον σου.

Εἰσελθέτω ἐνώπιόν σου ἡ προσευχή μου, κλῖνον τὸ οὖς σου εἰς τὴν δέησίν μου.

Ψαλ. ρβ'. Εὐλόγει ἡ ψυχὴ μου, τὸν Κύριον, καὶ πάντα τὰ ἐντός μου, τὸ ὄνομα τὸ ἅγιον οὐτοῦ.

Εὐλόγει, ἡ ψυχὴ μου, τὸν Κύριον, καὶ μὴ ἐπιλανθάνου πᾶσας τὰς ἀνταποδόσεις αὐτοῦ.

Τὸν εὐΐλατεύοντα πᾶσας τὰς ἀνομίας σου, τὸν ἰώμενον πᾶσας τὰς νόσους σου.

Shall any one declare thy mercy in the grave,
and thy faithfulness in destruction.

Shall thy wonders be known in the darkness,
and thy righteousness in a land forgotten.

And I—unto thee, O Lord, have I cried, and
in the morning shall my prayer come before thee.

Wherefore, O Lord, dost thou cast off my soul,
and turn away thy face from me?

Poor am I, and in labours from youth; and
having been exalted, I am brought low, and am
in despair.

Upon me hath thine anger passed; thy terrors
have disquieted me.

They have surrounded me like water; all the
day long have they compassed me about together.

Thou hast put far from me friend and neighbour,
and mine acquaintance from misery.

And again: O Lord, the God of my salvation,
by day have I cried, and at night before thee.

Let my prayer come in before thee; incline
thine ear unto mine entreaty.

Ps. cii. Bless the Lord, O my soul; and all
that is within me, bless his holy Name.

Bless the Lord, O my soul, and forget not
all his rewards:

Who readily forgiveth all thine iniquities; who
healeth all thy diseases;

Τὸν λυτρούμενον ἐκ φθορᾶς τὴν ζωὴν σου, τὸν στεφανοῦντά σε ἐν ἐλέει καὶ οἰκτιρμοῖς·

Τὸν ἐμπιπλῶντα ἐν ἀγαθοῖς τὴν ἐπιθυμίαν σου· ἀνακαινισθήσεται ὡς ἀετοῦ ἡ νεότης σου.

Ποιῶν ἐλεημοσύνας ὁ Κύριος, καὶ κρίμα πᾶσι τοῖς ἀδικουμένοις.

Ἐγνώρισε τὰς ὁδοὺς αὐτοῦ τῷ Μωϋσῇ, τοῖς υἱοῖς Ἰσραὴλ τὰ θελήματα αὐτοῦ.

Οἰκτίρμων καὶ ἐλεήμων ὁ Κύριος, μακρόθυμος καὶ πολυέλεος· οὐκ εἰς τέλος ὀργισθήσεται, οὐδὲ εἰς τὸν αἰῶνα μηνιεῖ.

Οὐ κατὰ τὰς ἀνομίας ἡμῶν ἐποίησεν ἡμῖν, οὐδὲ κατὰ τὰς ἁμαρτίας ἡμῶν ἀνταπέδωκεν ἡμῖν.

Ὅτι κατὰ τὸ ὕψος τοῦ οὐρανοῦ ἀπὸ τῆς γῆς, ἐκραταίωσε Κύριος τὸ ἔλεος αὐτοῦ ἐπὶ τοὺς φοβουμένους αὐτόν.

Καθ' ὅσον ἀπέχουσιν ἀνατολαὶ ἀπὸ δυσμῶν, ἐμάκρυνεν ἀφ' ἡμῶν τὰς ἀνομίας ἡμῶν.

Καθὼς οἰκτεῖρει πατὴρ υἱούς, ψκτεῖρησε Κύριος τοὺς φοβουμένους αὐτόν· ὅτι αὐτὸς ἔγνω τὸ πλάσμα ἡμῶν, ἐμνήσθη ὅτι χοὺς ἐσμεν.

Ἀνθρωπος, ὡσεὶ χόρτος αἱ ἡμέραι αὐτοῦ, ὡσεὶ ἄνθος τοῦ ἀγροῦ, οὕτως ἐξανθήσει.

Ὅτι πνεῦμα διήλθεν ἐν αὐτῷ, καὶ οὐχ ὑπάρξει, καὶ οὐκ ἐπιγνώσεται ἔτι τὸν τόπον αὐτοῦ.

Τὸ δὲ ἔλεος τοῦ Κυρίου ἀπὸ τοῦ αἰῶνος, καὶ ἕως τοῦ αἰῶνος ἐπὶ τοὺς φοβουμένους αὐτόν·

Who redeemeth thy life from corruption; who crowneth thee with mercy and compassions;

Who satisfieth thy desire with good things: thy youth shall be renewed as the eagle's.

Doing acts of mercy is the Lord, and judgement for all that are wronged.

He hath made his ways known to Moses, his wills to the children of Israel.

Compassionate and merciful is the Lord, long-suffering and plenteous in mercy: not unto the uttermost will he be angry, nor for ever be wroth:

Not according to our iniquities hath he dealt with us, nor according to our sins rewarded us.

For according to the height of the heaven from the earth, hath the Lord confirmed his mercy upon those that fear him.

As far as the east is from the west, hath he removed our iniquities from us.

Like as a Father hath compassion on his children, hath the Lord had compassion on those that fear him: for he knoweth our frame; he is mindful that we are dust.

Man,—as grass are his days; as the flower of the field, so shall he flourish:

For the spirit is passed through in him, and he shall not be; and shall know his place no longer.

But the mercy of the Lord is from eternity, and unto eternity upon those that fear him;

Καὶ ἡ δικαιοσύνη αὐτοῦ ἐπὶ υἱοῖς υἱῶν, τοῖς φυλάσσουσι τὴν διαθήκην αὐτοῦ; καὶ μεμνημένοις τῶν ἐντολῶν αὐτοῦ τοῦ ποιῆσαι αὐτάς.

Κύριος ἐν τῷ οὐρανῷ ἡτοίμασε τὸν θρόνον αὐτοῦ, καὶ ἡ Βασιλεία αὐτοῦ πάντων δεσπόζει.

Εὐλογεῖτε τὸν Κύριον, πάντες οἱ Ἄγγελοι αὐτοῦ, δυνατοὶ ἰσχύϊ, ποιοῦντες τὸν λόγον αὐτοῦ, τοῦ ἀκοῦσαι τῆς φωνῆς τῶν λόγων αὐτοῦ.

Εὐλογεῖτε τὸν Κύριον, πάσαι αἱ Δυνάμεις αὐτοῦ, λειτουργοὶ αὐτοῦ, οἱ ποιοῦντες τὸ θέλημα αὐτοῦ.

Εὐλογεῖτε τὸν Κύριον, πάντα τὰ ἔργα αὐτοῦ, ἐν παντὶ τόπῳ τῆς δεσποτείας αὐτοῦ· εὐλόγει, ἡ ψυχὴ μου, τὸν Κύριον.

Καὶ πάλιν· Ἐν παντὶ τόπῳ τῆς δεσποτείας αὐτοῦ, εὐλόγει, ἡ ψυχὴ μου, τὸν Κύριον.

Ψαλ. ρμβ'. Κύριε, εἰσάκουσον τῆς προσευχῆς μου, ἐνώτισαι τὴν δέησίν μου ἐν τῇ ἀληθείᾳ σου, εἰσάκουσόν μου ἐν τῇ δικαιοσύνῃ σου.

Καὶ μὴ εἰσέλθῃς εἰς κρίσιν μετὰ τοῦ δούλου σου, ὅτι οὐ δικαιωθήσεται ἐνώπιόν σου πᾶς ζῶν.

Ὅτι κατεδίωξεν ὁ ἐχθρὸς τὴν ψυχὴν μου, ἐταπείνωσεν εἰς τὴν γῆν τὴν ζωὴν μου.

Ἐκάθισέ με ἐν σκοτεινοῖς, ὡς νεκροὺς αἰῶνος, καὶ ἠκηδίασεν ἐπ' ἐμέ τὸ πνευμά μου, ἐν ἐμοὶ ἐταράχθη ἡ καρδία μου.

Ἐμνήσθην ἡμερῶν ἀρχαίων, ἐμελέτησα ἐν πάσι τοῖς ἔργοις σου, ἐν ποιήμασι τῶν χειρῶν σου ἐμελέτων.

And his righteousness unto children's children,
to such as keep his testament, and are mindful
of his commandments to do them.

The Lord hath prepared his throne in the
heaven, and his Kingdom ruleth over all.

Bless the Lord, all ye his Angels, mighty in
strength, that execute his word, on hearing the
voice of his words.

Bless the Lord, all ye his Powers, ye ministers
of his, that do his will.

Bless the Lord, all ye his works, in every place
of his dominion: bless the Lord, O my soul.

And again: In every place of his dominion,
bless the Lord, O my soul.

Ps. cxlii. O Lord, hearken to my prayer; give
ear unto mine entreaty in thy faithfulness; hearken
to me in thy righteousness.

And enter not into judgement with thy servant,
for before thee shall none living be justified.

For the enemy hath persecuted my soul; he
hath brought my life down to the earth.

He hath made me to dwell in dark places, as
those dead of old; yea my spirit hath languished
in me, my heart is troubled within me.

I am mindful of the days of old; I have
meditated upon all thy doings; on the works of
thy hands have I meditated.

Διεπέτασα πρὸς σέ τὰς χεῖράς μου· ἡ ψυχὴ μου ὡς γῇ ἀνυδρὸς σοι.

Ταχὺ εἰσάκουσόν μου, Κύριε, ἐξέλιπε τὸ πνεῦμά μου.

Μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπ' ἐμοῦ, καὶ ὁμοιωθήσομαι τοῖς καταβαίνουσιν εἰς λάκκον.

Ἄκουστών ποιήσόν μοι τὸ πρωτὶ τὸ ἔλεός σου, ὅτι ἐπὶ σοὶ ἤλπισα.

Γνώρισόν μοι, Κύριε, ὁδόν, ἐν ἣ πορεύσομαι, ὅτι πρὸς σέ ἦρα τὴν ψυχὴν μου.

Ἐξελοῦ με ἐκ τῶν ἐχθρῶν μου, Κύριε, πρὸς σέ κατέφυγον· δίδαξόν με τοῦ ποιεῖν τὸ θέλημά σου, ὅτι σὺ εἶ ὁ Θεός μου.

Τὸ Πνεῦμά σου τὸ ἀγαθὸν ὁδηγήσει με ἐν γῇ εὐθείᾳ· ἐνεκεν τοῦ ὀνόματός σου, Κύριε, ζήσεις με.

Ἐν τῇ δικαιοσύνῃ σου ἐξάξεις ἐκ θλίψεως τὴν ψυχὴν μου, καὶ ἐν τῷ ἐλέει σου ἐξολοθρεύσεις τοὺς ἐχθρούς μου.

Καὶ ἀπολεῖς πάντας τοὺς θλίβοντας τὴν ψυχὴν μου, ὅτι ἐγὼ δοῦλός σου εἰμί.

Καὶ πάλιν· Εἰσάκουσόν μου, Κύριε, ἐν τῇ δικαιοσύνῃ σου, καὶ μὴ εἰσέλθῃς εἰς κρίσιν μετὰ τοῦ δούλου σου. Δίς.

Εἶτα· Τὸ Πνεῦμά σου τὸ ἀγαθὸν ὁδηγήσει με ἐν γῇ εὐθείᾳ.

Δόξα Πατρὶ, καὶ Υἱῷ, καὶ Ἀγίῳ Πνεύματι.

Καὶ νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

I have spread forth my hands unto thee:—my soul as a waterless land toward thee.

Speedily hearken to me, O Lord; my spirit hath fainted.

Turn not away thy face from me, lest I become like unto those that are going down into the pit.

Make me to hear thy mercy in the morning, for in thee have I hoped.

Make known to me, O Lord, the way wherein I should walk, for unto thee have I lifted up my soul.

Deliver me from mine enemies, O Lord; unto thee have I fled: teach me to do thy will, for thou art my God.

Thy good Spirit shall guide me in a straight land: for thy Name's sake, O Lord, thou shalt quicken me.

In thy righteousness thou shalt bring my soul out of tribulation, and in thy mercy thou shalt cut off mine enemies.

Yea thou shalt destroy all those that afflict my soul, for I am thy servant.

And again: Hearken to me, O Lord, in thy righteousness; and enter not into judgement with thy servant. Twice.

Then: Thy good Spirit shall guide me in a straight land.

Glory to the Father, and to the Son, and to the Holy Spirit.

Both now, and ever, and unto the ages of the ages. Amen.

Ἄλληλούϊα. Ἄλληλούϊα. Ἄλληλούϊα. Δόξα σοι, ὁ Θεός, δόξα σοι. Τρίς (ἐν δὲ τῇ τρίτῃ ἐπαναλήψει ἐπισυνάπτεται ἡ ἐλπίς ἡμῶν, Κύριε, δόξα σοι).

Μετὰ δὲ τοὺς τρεῖς Ψαλμοὺς, ὁ Ἱερεὺς λέγει μυστικῶς τὰς Εὐχὰς τοῦ Ὁρθροῦ, ἱστάμενος ἀσκεπὴς ἔμπροσθεν τῶν ἁγίων Θυρῶν.

Εὐχὴ Α'. Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεός ἡμῶν, τῷ ἔξαναστήσαντι ἡμᾶς ἐκ τῶν κοιτῶν ἡμῶν, καὶ ἐμβάλλοντι εἰς τὸ στόμα ἡμῶν λόγον αἰνέσεως, τοῦ προσκυνεῖν καὶ ἐπικαλεῖσθαι τὸ Ὄνομά σου τὸ ἅγιον· καὶ δεόμεθα τοῖς σοῖς οἰκτιρμοῖς, οἷς πάντοτε ἐχρήσω περὶ τὴν ἡμετέραν Ζωήν· Καὶ νῦν ἔξαπόστειλον τὴν βοήθειάν σου ἐπὶ τοὺς ἐστῶτας πρὸ προσώπου τῆς ἁγίας δόξης σου, καὶ ἀπεκδεχομένους τὸ παρὰ σου πλούσιον ἔλεος· καὶ δὲς αὐτοῖς μετὰ φόβου καὶ ἀγάπης πάντοτε σοὶ λατρεύειν, αἰνεῖν, ὑμνεῖν, προσκυνεῖν τὴν ἀνεκδιήγητόν σου ἀγαθότητα. Ὅτι πρέπει σοι πᾶσα δόξα, τιμὴ, καὶ προσκύνησις, τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ Ἁγίῳ Πνεύματι, νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Εὐχὴ Β'. Ἐκ νυκτὸς ὀρθρίζει τὸ πνεῦμα ἡμῶν πρὸς σέ, ὁ Θεός ἡμῶν, διότι φῶς τὰ προστάγματά σου ἐπὶ τῆς γῆς· δικαιοσύνην καὶ ἁγιασμόν ἐπιτελεῖν ἐν τῷ φόβῳ σου, συνέτισον ἡμῶς· σέ γὰρ δοξάζομεν τὸν ὄντως ὄντα Θεὸν ἡμῶν· κλῖνον τὸ οὖς σου, καὶ ἐπάκουσον ἡμῶν· καὶ μνησθήτι, Κύριε, τῶν συμπαρόντων καὶ συνευχομένων ἡμῖν πάντων κατ' ὄνομα, καὶ σῶσον αὐτοὺς τῇ

Alleluia. Alleluia. Alleluia. Glory to thee, the God, glory to thee. Thrice (and in the third repetition there is added: our hope art thou, O Lord, glory to thee).

And after the three first Psalms, the Priest saith secretly the Prayers of the Orthros, standing uncovered before the holy Doors.

Prayer i. We give thanks to thee, O Lord our God, who hast raised us up from our beds, and hast put into our mouth the word of praise, that we may adore and call upon thy holy Name; and we beseech by thy compassions, which thou hast always used about our life:—Even now send forth thine aid upon those that stand before the presence of thy holy glory, and are expecting the rich mercy that is from thee; and grant them with fear and love always to worship thee, to praise, to hymn, to adore thine unspeakable goodness. For to thee becometh all glory, honour, and adoration, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto the ages of the ages. Amen.

Prayer ii. By night our spirit watcheth early unto thee, our God, for thy precepts are light upon the earth; how to perfect righteousness and holiness in thy fear, do thou make us to understand: for thee do we glorify our really existing God; incline thine ear, and hearken to us; and be mindful, O Lord, of all that are present and pray with us, by name, and save them by thy power;

δυνάμει σου· εὐλόγησον τὸν λαόν σου, καὶ ἀγίασον τὴν κληρονομίαν σου· εἰρήνην τῷ κόσμῳ σου δώρησαι, ταῖς Ἐκκλησίαις σου, τοῖς Ἱερεῤυσι, τοῖς Βασιλεῤυσὶν ἡμῶν, καὶ παντὶ τῷ λαῷ σου. Ὅτι εὐλόγηται, καὶ δεδόξασται τὸ πάντιμον, καὶ μεγαλοπρεπὲς Ὄνομά σου, τοῦ Πατρός, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἀγίου Πνεύματος, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Εὐχὴ Γ'. Ἐκ νυκτός ὀρθρίζει τὸ πνεῦμα ἡμῶν πρὸς σέ, ὁ Θεός, διότι φῶς τὰ προστάγματα σου. Δίδαξον ἡμᾶς, ὁ Θεός, τὴν δικαιοσύνην σου, τὰς ἐντολάς σου, καὶ τὰ δικαιώματά σου· φώτισον τοὺς ὀφθαλμοὺς τῶν διανοιῶν ἡμῶν, μήποτε ὑπνώσωμεν ἐν ἁμαρτίαις εἰς θάνατον· ἀπέλασον πάντα ζόφον ἀπὸ τῶν καρδιῶν ἡμῶν· χάρισαι ἡμῖν τὸν τῆς δικαιοσύνης Ἥλιον, καὶ ἀνεπηρέαστον τὴν ζωὴν ἡμῶν διαφύλαξον ἐν τῇ σφραγίδι τοῦ Ἀγίου σου Πνεύματος· κατεύθυνον τὰ διαβήματα ἡμῶν εἰς ὁδὸν εἰρήνης· δὸς ἡμῖν ἰδεῖν τὸν ὄρθρον καὶ τὴν ἡμέραν ἐν ἀγαλλιάσει, ἵν' ασοὶ τὰς ἑωθινὰς ἀναπέμπωμεν εὐχάς. Ὅτι σὸν τὸ κράτος, καὶ σοῦ ἐστὶν ἡ Βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, τοῦ Πατρός, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἀγίου Πνεύματος, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Εὐχὴ Δ'. Δέσποτα ὁ Θεός, ὁ ἅγιος καὶ ἀκατάληπτος, ὁ εἰπών, ἐκ σκοτous φῶς λάμπαι, ὁ ἀναπαύσας ἡμᾶς ἐν τῷ τῆς νυκτός ὕπνῳ, καὶ διαναστήσας πρὸς δοξολογίαν καὶ ἰκεσίαν τῆς σῆς ἀγαθότητος, δυσωπούμενος ὑπὸ τῆς ἰδίας σου εὐσπλαγχνίας, προσδέξαι ἡμᾶς καὶ νῦν προσ-

bless thy people, and hallow thine inheritance: grant peace to thy world, to thy Churches, to the Priests, to our Kings, and to all thy people. For blessed and glorified is thine all-honourable and majestic Name, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto the ages of the ages. Amen.

Prayer iii. By night our spirit watcheth early unto thee, O God, for thy precepts are light. Teach us, O God, thy righteousness, thy commandments, and thine ordinances; enlighten the eyes of our understandings, lest at any time we sleep unto death in sins; dispel all gloom from our hearts; bestow on us the Sun of righteousness; and unassailed do thou keep our life, in the seal of thy Holy Spirit; direct our steps into the way of peace; grant us to behold the dawn and the day in exultation, that to thee we may send up our morning prayers. For thine is the might, and thine is the Kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto the ages of the ages. Amen.

Prayer iv. O Master, the God, who art holy and incomprehensible, who didst bid the light to shine out of darkness, who hast refreshed us with sleep in the night, and hast raised us up to glorify and supplicate thy goodness, importuned of thine own tenderness of heart, accept us even now adoring thee, and according to our

κυνούντάς σε, καὶ κατὰ δύναμιν εὐχαριστούντάς σοι· καὶ δώρησαι ἡμῖν πάντα τὰ πρὸς σωτηρίαν αἰτήματα. Ἐνδείξον ἡμᾶς υἱοὺς φωτὸς καὶ ἡμέρας, καὶ κληρονόμους τῶν αἰωνίων σου ἀγαθῶν. Μνήσθητι, Κύριε, ἐν τῷ πλήθει τῶν οἰκτιρμῶν σου, καὶ παντὸς τοῦ λαοῦ σου, τῶν συμπαρόντων καὶ συνευχομένων ἡμῖν, καὶ πάντων τῶν ἀδελφῶν ἡμῶν, τῶν ἐν γῇ, τῶν ἐν θαλάσῃ, τῶν ἐν παντὶ τόπῳ τῆς δεσποτείας σου, δεομένων τῆς σῆς φιλανθρωπίας καὶ βοηθείας, καὶ πᾶσι χορήγησον τὸ μέγα σου ἔλεος. Ἰνα, σεσωσμένοι ψυχῇ τε καὶ σῶματι πάντοτε διαμένοντες, μετὰ παύρησίης δοξάζωμεν τὸ θαυμαστὸν καὶ εὐλογημένον Ὄνομα σου, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἁγίου Πνεύματος, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Εὐχή Ε΄ Ἀγαθὼν θησαυρὲ, πηγὴ ἀένναος, Πάτερ ἅγιε, θαυμαστοποιεῖ, παντοδύναμε, καὶ παντοκράτωρ, πάντες σὲ προσκυνούμεν, καὶ σοῦ δεόμεθα, τὰ σὰ ἐλέη καὶ τοὺς σοὺς οἰκτιρμοὺς ἐπικαλούμενοι, εἰς βοήθειαν καὶ ἀντίληψιν τῆς ἡμετέρας ταπεινώσεως. Μνήσθητι, Κύριε, τῶν σῶν ἱκετῶν· πρόσδεξαι πάντων ἡμῶν τὰς ἐωθινὰς δεήσεις, ὡς θυμίαμα ἐνώπιόν σου, καὶ μηδένα ἡμῶν ἀδόκιμον ποιήσης, ἀλλὰ πάντας ἡμᾶς περιποιήσαι διὰ τῶν οἰκτιρμῶν σου. Μνήσθητι, Κύριε, τῶν ἀγρυπνούντων, καὶ ψαλλόντων εἰς δόξαν σὴν, καὶ τοῦ Μονογενοῦς σου Υἱοῦ καὶ Θεοῦ ἡμῶν, καὶ τοῦ Ἁγίου σου Πνεύματος· γενοῦ αὐτῶν βοηθὸς καὶ ἀντιλήπτωρ· πρόσδεξαι αὐτῶν τὰς ἱκεσίας εἰς τὸ ὑπερουράνιον καὶ νοερὸν σου Θυσιαστήριον

power giving thanks to thee; and grant us all petitions unto salvation. Make us children of the light and of the day, and inheritors of thine eternal good things. Be mindful, O Lord, in the multitude of thy compassions, of all thy people also, of such as are present and pray with us, and of all our brethren, on land, on sea, in every place of thy dominion, needing thy love toward man, and thine assistance, and on all bestow thy great mercy. That, continuing always preserved both in soul and body, we may with boldness glorify thy wonderful and blessed Name, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto the ages of the ages. Amen.

Prayer v. O treasury of good things, perpetual fountain, holy Father, doer of wonders, all-powerful, and almighty, we all adore thee, and beseech thee, calling upon thy mercies and thy compassions, for help and succour of our lowliness. Be mindful, O Lord, of thy supplicants: accept the morning prayers of us all, as incense before thee, and cause that none of us be reprobate, but acquire us all through thy compassions. Be mindful, O Lord, of those that watch and offer psalmody unto thy glory, and that of thine Only-begotten Son and our God, and of thy Holy Spirit: be thou their helper and upholder; accept their supplications at thy heavenly and intellectual Altar. For thou art our God, and to thee we send up glory, to the Father, and to the Son,

“Οτι σὺ εἶ ὁ Θεὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ Ἀγίῳ Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Εὐχὴ ΣΤ'. Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς τῶν σωτηρίων ἡμῶν, ὅτι πάντα ποιεῖς εἰς εὐεργεσίαν τῆς ζωῆς ἡμῶν, ἵνα διαπαντὸς πρὸς σέ ἀποβλέπωμεν, τὸν σωτῆρα καὶ εὐεργέτην τῶν ἡμετέρων ψυχῶν· ὅτι διανέπασας ἡμᾶς ἐν τῷ παρελθόντι τῆς νυκτὸς μέτρῳ, καὶ ἐξήγειρας ἡμᾶς ἐκ τῶν κοιτῶν ἡμῶν, καὶ ἔστησας εἰς προσκύνησιν τοῦ τιμίου Ὀνόματός σου. Διὸ δεόμεθά σου, Κύριε· Δὸς ἡμῖν χάριν καὶ δύναμιν, ἵνα καταξιωθῶμεν ψάλλειν σοι συνετῶς, καὶ προσεύχεσθαι ἀδιαλείπτως, ἐν φόβῳ καὶ τρόμῳ τὴν ἑαυτῶν σωτηρίαν κατεργαζόμενοι, διὰ τῆς ἀντιλήψεως τοῦ Χριστοῦ σου. Μνήσθητι, Κύριε, καὶ τῶν ἐν νυκτὶ πρὸς σέ βοώντων· ἐπάκουσον αὐτῶν, καὶ ἐλέησον, καὶ σύντριψον ὑπὸ τοὺς πόδας αὐτῶν τοὺς ἀοράτους καὶ πολεμίους ἐχθρούς. Σὺ γὰρ εἶ ὁ Βασιλεὺς τῆς εἰρήνης, καὶ Σωτὴρ τῶν ψυχῶν ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ Ἀγίῳ Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Εὐχὴ Ζ'. Ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ ἐξαναστήσας ἡμᾶς ἐκ τῶν κοιτῶν ἡμῶν, καὶ ἐπισυναγαγὼν ἐπὶ τὴν ὥραν τῆς προσευχῆς, δὸς ἡμῖν χάριν ἐν ἀνοίξει τοῦ στόματος ἡμῶν, καὶ πρόσδεξαι ἡμῶν τὰς κατὰ δύναμιν εὐχαριστίας· καὶ δίδαξον ἡμᾶς τὰ δικαιώματά σου, ὅτι προσεύξασθαι καθ' ὃ δεῖ οὐκ οἶδαμεν, ἐὰν μὴ σύ, Κύριε, τῷ Πνεύματί σου τῷ Ἀγίῳ ὁδηγήσης ἡμᾶς.

and to the Holy Spirit, now, and ever, and unto the ages of the ages. Amen.

Prayer vi. We give thanks to thee, O Lord, the God of our salvation, because thou doest all things for the benefit of our life, that we may always look up unto thee, the saviour and benefactor of our souls; for thou hast refreshed us in the past measure of the night, and hast raised us up from our beds, and made us to stand for adoration of thy honourable Name. Wherefore, we beseech thee, O Lord:—Grant us grace and power, that we may be vouchsafed to offer psalmody to thee with understanding, and to pray unceasingly, in fear and trembling working out our own salvation, through the succour of thy Christ. Be mindful, O Lord, of those also who in the night cry aloud unto thee; hearken to them, and have mercy, and crush under their feet their invisible and warring enemies. For thou art the King of peace, and the Saviour of our souls, and to thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto the ages of the ages. Amen.

Prayer vii. O God and Father of our Lord Jesus Christ, who hast raised us up from our beds, and gathered us together, at the hour of prayer, give us grace in opening our mouth, and accept such thanksgivings as are within our power; and teach us thine ordinances, for how to pray as we ought, we know not, unless thou, O Lord, guide us by thy Holy Spirit. Wherefore, we

Διὸ δεόμεθά σου, εἴτι ἡμάρτομεν μέχρι τῆς παρούσης
 ὥρας, ἐν λόγῳ, ἢ ἔργῳ, ἢ κατὰ διάνοιαν, ἐκουσίως, ἢ
 ἀκουσίως, ἄνες, ἄφες, συγχώρησον· ἐὰν γὰρ ἀνομίας παρα-
 τηρήσης, Κύριε, Κύριε, τίς ὑποστήσεται; ὅτι παρὰ σοὶ ἡ
 ἀπολύτρωσις· σὺ εἶ μόνος ἅγιος, βοηθός, κραταίος, ὑπερ-
 ασπιστὴς τῆς ζωῆς ἡμῶν, καὶ ἐν σοὶ ἡ ὕμνησις ἡμῶν
 διαπαντός. Εἴη τὸ κράτος τῆς Βασιλείας σου εὐλογη-
 μένον, καὶ δεδοξασμένον, τοῦ Πατρός, καὶ τοῦ Υἱοῦ, καὶ
 τοῦ Ἀγίου Πνεύματος, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας
 τῶν αἰώνων. Ἀμήν.

Εὐχή Η'. Κύριε ὁ Θεὸς ἡμῶν, ὁ τὴν τοῦ ὕπνου ῥαθυ-
 μίαν ἀποσκεδάσας ἀφ' ἡμῶν, καὶ συγκαλέσας ἡμᾶς κλήσει
 αγία, τοῦ καὶ ἐν νυκτὶ ἐπάραι τὰς χεῖρας ἡμῶν, καὶ ἐξ-
 ομολογεῖσθαί σοι ἐπὶ τὰ κρίματα τῆς δικαιοσύνης σου,
 πρόσδέξαι τὰς δεήσεις ἡμῶν, τὰς ἐντεύξεις, τὰς ἐξομο-
 λογήσεις, τὰς νυκτερινὰς λατρείας· καὶ χάρισαι ἡμῖν, ὁ
 Θεός, πίστιν ἀκαταίσχυντον, ἐλπίδα βεβαίαν, ἀγάπην ἀν-
 υπόκριτον· εὐλόγησον ἡμῶν εἰσόδους καὶ ἐξόδους, πράξεις,
 ἔργα, λόγους, ἐνθυμήσεις· καὶ δὸς ἡμῖν καταντῆσαι εἰς τὰς
 ἀρχὰς τῆς ἡμέρας, αἰνοῦντας, ὕμνοῦντας, εὐλογοῦντας τῆς
 σῆς ἀφράστου χρηστότητος τὴν ἀγαθότητα. Ὅτι εὐλόγηται
 τὸ πανάγιόν σου Ὄνομα, καὶ δεδοξασταί σου ἡ Βασιλεία,
 τοῦ Πατρός, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἀγίου Πνεύματος,
 νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Εὐχή Θ'. Ἀδμυον, Δέσποτα φιλόνηρωπε, ἐν ταῖς καρ-
 δαῖς ἡμῶν τὸ τῆς σῆς θεογνωσίας φῶς ἀκήρατον, καὶ
 τοὺς τῆς διανοίας ἡμῶν ὀφθαλμοὺς διάνοιξον, εἰς τὴν

beseech thee, if in anywise we have sinned until this present hour, in word, or in deed, or by thought, voluntarily, or involuntarily. pardon, remit, forgive the same; for if iniquities thou wilt be extreme to mark, O Lord, Lord, who shall endure? for with thee there is redemption: thou only art holy, O helper, mighty one, defender of our life, and in thee is our song always. Be the might of thy Kingdom blessed, and glorified, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto the ages of the ages. Amen.

Prayer viii. O Lord our God, who hast dispelled from us the drowsiness of sleep, and called us together by a holy call, that in the night also we may lift up our hands, and confess to thee of the judgements of thy righteousness; accept our entreaties, supplications, confessions, and night worship; and bestow on us, O God, faith which cannot be put to confusion, stedfast hope, and love unfeigned: bless our comings in and goings out, our actions, works, words, and thoughts; and grant that we may come to the beginning of the day, praising, hymning, and blessing the goodness of thine ineffable beneficence. For blessed is thine all-holy Name, and glorified is thy Kingdom, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto the ages of the ages. Amen.

Prayer ix. Light up in our hearts, O Master, lover of man, the pure light of thy divine knowledge, and open the eyes of our understanding

τῶν Εὐαγγελικῶν σου κηρυγμάτων κατανόησιν· ἔνθες ἡμῖν καὶ τὸν τῶν μακαρίων σου ἐντολῶν φόβον, ἵνα, πάσας τὰς σαρκικὰς ἐπιθυμίας καταπατήσαντες, πνευματικὴν πολιτείαν μετέλθωμεν, πάντα τὰ πρὸς εὐαρέστησιν τὴν σὴν καὶ φρονούντες καὶ πράττοντες· Ὅτι σὺ εἶ ὁ ἁγιασμός καὶ ὁ φωτισμός ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ, Υἱῷ, καὶ τῷ Ἀγίῳ Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Εὐχή Ι'. Κύριε ὁ Θεὸς ἡμῶν, ὁ τὴν διὰ μετανοίας ἄφεσιν τοῖς ἀνθρώποις δωρησάμενος, καὶ τύπον ἡμῖν ἐπιγνώσεως ἁμαρτημάτων καὶ ἔξομολογήσεως, τὴν τοῦ Προφήτου Δαβὶδ μετάνοιαν πρὸς συγχώρησιν ὑποδείξας· αὐτός, Δέσποτα, πολλοῖς ἡμᾶς καὶ μεγάλους περιπεπτωκότας πλημμελήμασιν, ἐλέησον κατὰ τὸ μέγα σου ἔλεος, καὶ κατὰ τὸ πλῆθος τῶν οἰκτιρμῶν σου, ἐξάλειψον τὰ ἀνομήματα ἡμῶν· ὅτι σοὶ ἡμάρτομεν, Κύριε, τῷ καὶ τὰ ἄδηλα καὶ κρύφια τῆς κυρδίας τῶν ἀνθρώπων γινώσκοντι, καὶ μόνῳ ἔχοντι ἐξουσίαν ἀφιέναι ἁμαρτίας. Καρδίαν δὲ καθαράν κτίσας ἐν ἡμῖν, καὶ πνεύματι ἡγεμονικῷ στηριξας ἡμᾶς, καὶ τὴν ἀγαλλίασιν τοῦ σωτηρίου σου γνωρίσας ἡμῖν, μὴ ἀποβρίψῃς ἡμᾶς ἀπὸ τοῦ προσώπου σου· ἀλλ' εὐδόκησον, ὡς ἀγαθὸς καὶ φιλόανθρωπος, μέχρι τῆς ἐσχάτης ἡμῶν ἀναπνοῆς, προσφέρειν σοι θυσίαν δικαιοσύνης, καὶ ἀναφορὰν ἐν τοῖς ἁγίοις σου Θυσιαστηρίοις. Ἐλέει, καὶ οἰκτιρμοῖς, καὶ φιλανθρωπίᾳ τοῦ Μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ, σὺν τῷ Παναγίῳ, καὶ ἀγαθῷ, καὶ

to the comprehension of the proclaiming of thy Gospel: implant in us the fear also of thy blessed commandments, that, trampling upon all carnal desires, we may follow a spiritual manner of life, both thinking and doing always such things as please thee. For thou art our sanctification and illumination, and to thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto the ages of the ages. Amen.

Prayer x. O Lord our God, who through penitence hast granted pardon to men, and as a type unto us of acknowledgement and confession of sin, hast set forth the Prophet David's penitence unto forgiveness: do thyself, O Master, notwithstanding that we have fallen into many and great transgressions, have mercy on us according to thy great mercy, and according to the multitude of thy compassions blot out our transgressions: for to thee have we sinned, O Lord, who knowest both the secret and hidden things of the heart of man, and only hast authority to remit sins. And having created in us a clean heart, and stablished us with a governing spirit, and made known to us the exultation of thy salvation, cast us not away from thy presence; but be pleased, since thou art good, and lovest man, that until our last breath, we may offer to thee a sacrifice of righteousness, and an anaphora upon thy holy Altars. By the mercy, and compassions, and love toward man of thine Only-begotten Son, with whom thou art blessed, together with thine

Ζωοποιῶ σου Πνεύματι, νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶ-
νας τῶν αἰώνων. Ἀμήν.

Εὐχὴ ΙΑ'. Ὁ Θεός, ὁ Θεός ἡμῶν, ὁ τὰς νοερὰς καὶ
λογικὰς ὑποστησάμενος Δυνάμεις τῷ σῷ θελήματι, σοῦ
δεόμεθα, καὶ σέ ἱκετεύομεν· Πρόσδεξαι ἡμῶν, μετὰ τῶν
κτισμάτων σου πάντων, τὴν κατὰ δύναμιν δοξολογίαν,
καὶ ταῖς πλουσίαις τῆς σῆς ἀγαθότητος ἀντάμειψαι δω-
ρεαῖς· ὅτι σοὶ κάμπτει πᾶν γόνυ ἐπουρανίων, καὶ ἐπι-
γείων, καὶ καταχθονίων, καὶ πᾶσα πνοή καὶ κτίσις ὑμνεῖ
τὴν ἀκατάληπτόν σου δόξαν· μόνος γὰρ εἶ Θεός ἀληθι-
νός καὶ πολυέλεος. Ὅτι σέ αἰνοῦσι πᾶσαι αἱ Δυνάμεις
τῶν οὐρανῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπουσι, τῷ Πατρὶ,
καὶ τῷ Υἱῷ, καὶ τῷ Ἀγίῳ Πνεύματι, νῦν, καὶ αἰεὶ, καὶ
εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Εὐχὴ ΙΒ'. Αἰνοῦμεν, ὑμνοῦμεν, εὐλογοῦμεν, καὶ εὐχα-
ριστοῦμέν σοι, ὁ Θεός τῶν Πατέρων ἡμῶν, ὅτι παρήγαγες
τὴν σκιὰν τῆς νυκτός, καὶ ἔδειξας ἡμῖν πάλιν τὸ φῶς
τῆς ἡμέρας· ἀλλ' ἱκετεύομεν τὴν σὴν ἀγαθότητα· Ἰλάσθητι
ταῖς ἁμαρτίαις ἡμῶν, καὶ πρόσδεξαι τὴν δέησιν ἡμῶν ἐν
τῇ μεγάλῃ σου εὐσπλαγχνίᾳ, ὅτι πρὸς σέ καταφεύγομεν,
τὸν ἐλεήμονα καὶ παντοδύναμον Θεόν· λάμψον ἐν ταῖς
καρδίαις ἡμῶν τὸν ἀληθινὸν Ἥλιον τῆς δικαιοσύνης σου·
φῶτισον τὸν νοῦν ἡμῶν, καὶ τὰς αἰθήσεις ὅλας διατήρη-
σον, ἵνα, ὡς ἐν ἡμέρᾳ, εὐσχημόνως περιπατοῦντες τὴν
δόδὸν τῶν ἐντολῶν σου, καταντήσωμεν εἰς τὴν Ζωὴν
τὴν αἰώνιον (ὅτι παρὰ σοὶ ἐστὶν ἡ πηγὴ τῆς Ζωῆς), καὶ
ἐν ἀπολαύσει γενέσθαι καταξιωθῶμεν τοῦ ἀπροσίτου

All-holy, and good, and life giving Spirit, now, and ever, and unto the ages of the ages. Amen.

Prayer xi. O God, our God, who hast subjected the intellectual and rational Powers to thy will, we beseech thee, and supplicate thee:—Accept, among all thy creatures, such doxologies as are within our power, and requite us with the rich gifts of thy goodness; for to thee boweth every knee, of heaven, and of earth, and of the nether world; and every breath and creature hymneth thine incomprehensible glory; for thou only art a true and very merciful God. For thee do praise all the Powers of the heavens, and to thee they send up glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto the ages of the ages. Amen.

Prayer xii. We praise thee, we hymn thee we bless thee, and give thanks to thee, O God of our Fathers, for that thou hast brought us through the shadow of the night, and shewn us again the light of the day: moreover we supplicate thy goodness:—Be gracious to our sins, and accept our entreaty in thy great tenderness of heart, for unto thee do we flee, the merciful and all-powerful God: cause that there shine in our hearts the true Sun of thy righteousness; enlighten our mind, and preserve our senses whole; that, as in the day, walking honestly in the way of thy commandments, we may attain unto the life eternal (for with thee is the fountain of life), and be vouchsafed to come to the fruition of the unapproachable light. For thou art our God,

φωτός. Ὅτι σὺ εἶ ὁ Θεὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ Ἁγίῳ Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Εἶτα, πληρωθέντος τοῦ Ἐξαψάλμου, λέγει ὁ Ἱερεὺς, ἡ ὁ Διάκονος, τὴν Μεγάλην Συναπτὴν·

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορὸς· Κύριε ἐλέησον.

Ὑπὲρ τῆς ἀνωθεν εἰρήνης, καὶ τῆς σωτηρίας τῶν ψυχῶν ἡμῶν, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορὸς· Κύριε ἐλέησον.

Ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου, εὐσταθείας τῶν ἁγίων τοῦ Θεοῦ Ἐκκλησιῶν, καὶ τῆς τῶν πάντων ἐνώσεως, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορὸς· Κύριε ἐλέησον.

Ὑπὲρ τοῦ ἁγίου Οἴκου τούτου, καὶ τῶν μετὰ πίστεως, εὐλαβείας, καὶ φόβου Θεοῦ εἰσιόντων ἐν αὐτῷ, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορὸς· Κύριε ἐλέησον.

Ὑπὲρ τοῦ Ἀρχιεπισκόπου ἡμῶν (τοῦ δεῖνος), τοῦ τιμίου Πρεσβυτερίου, τῆς ἐν Χριστῷ Διακονίας, παντός τοῦ Κλήρου, καὶ τοῦ Λαοῦ, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορὸς· Κύριε ἐλέησον.

Ὑπὲρ τῶν εὐσεβεστάτων καὶ Θεοφυλάκτων Βασιλέων ἡμῶν, παντός τοῦ Παλατίου, καὶ τοῦ Στρατοπέδου αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορὸς· Κύριε ἐλέησον.

Ὑπὲρ τοῦ συμπολεμῆσαι, καὶ ὑποτάξαι ὑπὸ τοὺς πόδας

and to thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto the ages of the ages. Amen.

Then, the Hexapsalmos being ended, the Priest,
• or the Deacon, saith the Great Synapte:

In peace let us beseech the Lord.

The Choir: Lord, have mercy.

For the peace from above, and the salvation of our souls, let us beseech the Lord.

The Choir: Lord, have mercy.

For the peace of the whole world, the good estate of the holy Churches of God, and the union of them all, let us beseech the Lord.

The Choir: Lord, have mercy.

For this holy House, and those that with faith, reverence, and fear of God enter therein, let us beseech the Lord.

The Choir: Lord, have mercy.

For our Archbishop N., the honourable Presbytery, the Diaconate in Christ, all the Clergy, and the People, let us beseech the Lord.

The Choir: Lord, have mercy.

For our most pious and God-kept Kings, all their Palace, and their Army, let us beseech the Lord.

The Choir: Lord, have mercy.

That he would fight on their side, and subdue

αὐτῶν πάντα ἐχθρόν καὶ πολέμιον, τοῦ Κυρίου δε-
θῶμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Ὑπὲρ τῆς ἁγίας Μονῆς (ἢ, τῆς Πόλεως) ταύτης, πάσης
πόλεως, χώρας, καὶ τῶν πίστει οἰκούντων ἐν αὐταῖς,
τοῦ Κυρίου δεθῶμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Ὑπὲρ εὐκρασίας ἀέρων, εὐφορίας τῶν καρπῶν τῆς
γῆς, καὶ καιρῶν εἰρηνικῶν, τοῦ Κυρίου δεθῶμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Ὑπὲρ πλεόντων, ὁδοιπορούντων, νοσοῦντων, καμνόν-
των, αἰχμαλώτων, καὶ τῆς σωτηρίας αὐτῶν, τοῦ Κυρίου
δεθῶμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς,
κινδύνου, καὶ ἀνάγκης, τοῦ Κυρίου δεθῶμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς, ὁ
Θεός, τῇ σῇ χάριτι.

Ὁ Χορός· Κύριε ἐλέησον.

Τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου,
Δεσποίνης ἡμῶν Θεοτόκου, καὶ ἀειπαρθένου Μαρίας,
μετὰ πάντων τῶν Ἁγίων μνημονεύσαντες, ἑαυτοὺς καὶ
ἀλλήλους, καὶ πᾶσαν τὴν ζωὴν ἡμῶν, Χριστῷ τῷ Θεῷ
παραθώμεθα.

Ὁ Χορός· Σοί, Κύριε.

beneath their feet every enemy and foe, let us beseech the Lord.

The Choir: Lord, have mercy.

For this holy Abode (or, this City), every city, and country, and those in that faith dwell therein, let us beseech the Lord.

The Choir: Lord, have mercy.

For good temperature of the air, abundance of the fruits of the earth, and peaceful seasons, let us beseech the Lord.

The Choir: Lord, have mercy.

For voyagers, travellers, the sick, the weary, the captive, and their salvation, let us beseech the Lord.

The Choir: Lord, have mercy.

That we may be delivered from all affliction, wrath, peril, and necessity, let us beseech the Lord.

The Choir: Lord have mercy.

Succour us, save us, have mercy on us, and keep us, O God, by thy grace.

The Choir: Lord, have mercy.

Of our All-holy, undefiled, exceedingly blessed, glorious Lady, Theotokos, and ever-virgin, Mary, with all the Saints, making mention, ourselves and one another, and all our life, let us commend to Christ the God.

The Choir: To thee, O Lord.

Ὁ Ἱερεὺς ἐκφώνως·

“Οτι πρέπει σοι πάσα δόξα, τιμὴ, καὶ προσκύνησις, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ Ἁγίῳ Πνεύματι, νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορὸς· Ἀμήν.

Μετὰ δὲ τὴν Ἐκφώνησιν, ψάλλεται τετράκις τό, Θεὸς Κύριος (κατὰ τὸν Ὑμνον τοῦ τῆς ἡμέρας Τροπαρίου), μετὰ τῶν Στίχων αὐτοῦ·

Θεὸς Κύριος, καὶ ἐπέφανεν ἡμῖν· εὐλογημένος ὁ ἐρχομένος ἐν Ὄνόματι Κυρίου.

Στίχος α΄. Ἐξομολογεῖσθε τῷ Κυρίῳ, καὶ ἐπικαλεῖσθε τὸ Ὄνομα τὸ ἅγιον αὐτοῦ.

Στίχος β΄. Πάντα τὰ ἔθνη ἐκύκλωσάν με, καὶ τῷ Ὄνόματι Κυρίου ἡμυνάμην αὐτούς.

Στίχος γ΄. Παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.

Τὸ Τροπάριον τῆς ἡμέρας (δηλονότι τὸ Ἀπολυτίκιον τοῦ Ἑσπερινοῦ)· ἐν ταῖς Κυριακαῖς, τὸ Ἀναστάσιμον τῆς Ὀκτωήχου, ἐκ δευτέρου· Δόξα . . . Καὶ νῦν . . . τὸ Θεοτοκίον τοῦ Ὑχου.

Καὶ μετὰ τοῦτο, ἡ συνήθης Στιχολογία τοῦ Ψαλτηρίου, ἢ ἐν ταῖς Κυριακαῖς ἐστὶ τὸ δευτέρον Κάθισμα, τὸ τοῦ, Ἐξομολογήσομαί σοι, Κύριε (Ψαλ. θ΄—ις’).

Μετὰ δὲ τὴν συμπλήρωσιν τῆς πρώτης Στιχολογίας, ποιεῖ ὁ Ἱερεὺς, ἢ ὁ Διάκονος, Μικρὰν Συναπτήν·

Ἔτι, καὶ ἔτι, ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορὸς· Κύριε ἐλέησον.

The Priest aloud:

For to thee becometh all glory, honour, and adoration, to the Father, and to the Son and to the Holy Spirit, now, and ever, and unto the ages of the ages.

The Choir: **Amen.**

And after the Exclamation, there is sung four times, **The Lord is God** (according to the Tone of the Troparion of the day), with its Stichoi:

The Lord is God, and hath appeared unto us: blessed is he that cometh in the Name of the Lord.

Stichos i. Confess ye to the Lord, and call upon his holy Name.

Stichos ii. All nations surrounded me, but in the Name of the Lord have I repulsed them.

Stichos iii. Of the Lord hath this happened; and it is marvellous in our eyes.

The Troparion of the day (to wit the Apolytikion of the Hesperinos):—on Lord's-days, that of the Resurrection, out of the Oktoechos, twice: **Glory . . . Both now . . .** the Theotokion of the Tone. And after this, the accustomed Stichologia of the Psalter, which on Lord's-days is the second Kathisma, that of

I will confess to thee, O Lord (Pss. ix—xvi). And after the conclusion of the first Stichologia, the Priest, or the Deacon, saith the Little Synapte:

Again, and again, in peace let us beseech the Lord.

The Choir: **Lord, have mercy.**

Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι.

Ὁ Χορός· Κύριε ἐλέησον.

Τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, Δεσποίνης ἡμῶν Θεοτόκου, καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν Ἀγίων μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους, καὶ πάσαν τὴν ζωὴν ἡμῶν, Χριστῷ τῷ Θεῷ παραθώμεθα.

Ὁ Χορός· Σοί, Κύριε.

Ὁ Ἱερεὺς ἐκφωνῶν·

Ὅτι σὸν τὸ κράτος, καὶ σοὺ ἐστὶν ἡ Βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἀγίου Πνεύματος, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός· Ἀμήν.

Καθίσματα· εἰ ἔστι Κυριακή, τὰ Ἀναστάσιμα τῆς Ὁκτωήχου.

Εἴτα ἡ δευτέρα Στιχολογία, ἥ ἐν ταῖς Κυριακαῖς ἐστὶ τὸ τρίτον Κάθισμα, τὸ τοῦ,

Ἀγαπήσω σε, Κύριε, ἡ ἰσχὺς μου (Ψαλ. ιζ'— κγ').

Μετὰ δὲ τὴν δευτέραν Στιχολογίαν, λέγει ὁ Ἱερεὺς, ἡ ὁ Διάκονος·

Ἔτι, καὶ ἔτι, ἐν εἰρήνῃ τοῦ Κυρίου δεηθώμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι.

Ὁ Χορός· Κύριε ἐλέησον.

Succour us, save us, have mercy on us, and keep us, O God, by thy grace.

The Choir: Lord, have mercy.

Of our All-holy, undefiled, exceedingly blessed, glorious Lady, Theotokos, and ever-virgin, Mary, with all the Saints, making mention, ourselves and one another, and all our life, let us commend to Christ the God.

The Choir: To thee, O Lord.

The Priest aloud:

For thine is the might, and thine is the Kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto the ages of the ages.

The Choir: Amen.

Kathismata:—if the Lord's-day, of the Resurrection, out of the Oktoechos.

Then the second Stichologia, which on Lord's-days is the third Kathisma, that of

I will love thee, O Lord, my strength (Pss. xvii—xviii).

And after the second Stichologia, the Priest, or the Deacon, saith:

Again and again, in peace let us beseech the Lord.

The Choir: Lord, have mercy.

Succour us, save us, have mercy on us, and keep us, O God, by thy grace.

The Choir: Lord, have mercy.

Τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, Δεσποίνης ἡμῶν Θεοτόκου, καὶ ἀειπαρθένου Μαρίας μετὰ πάντων τῶν Ἀγίων μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους, καὶ πᾶσαν τὴν ζωὴν ἡμῶν, Χριστῷ τῷ Θεῷ παραθώμεθα.

Ὁ Χορός· Σοί, Κύριε.

Ὁ Ἱερεὺς ἐκφωνῶν·

Ὅτι ἀγαθὸς καὶ φιλόνητος Θεὸς ὑπάρχεις, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ Ἁγίῳ Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός· Ἀμήν.

Καθίσματα· εἴ ἔστι Κυριακὴ, τὰ Ἀναστάσιμα τῆς Ὀκτωήχου.

Εἴτα ἡ τρίτη Στιχολογία, ἡ ἐν ταῖς Κυριακαῖς (ἐκτὸς τῶν, ἐν αἷς ψάλλεται ὁ Πολυέλεος) ἐστὶ τὸ δέκατον ἑβδομον Κάθισμα, τὸ τοῦ,

Μακάριοι οἱ ἄμωμοι (Ψαλ. ρη').

Καὶ εὐθύς, εἴ ἔστι Κυριακὴ, τὰ Ἀναστάσιμα Εὐλογητάρια εἰς Ἡχον πλ. α'. ὡς ἐξῆς (εἴ δέ ἐστὶν Ἑορτή, ὡς συνήθης, τὰ Καθίσματα).

Εὐλογητὸς εἶ, Κύριε, δίδαξόν με τὰ δικαιώματά σου.

Τῶν Ἀγγέλων ὁ δῆμος κατεπλάγη ὁρῶν σε ἐν νεκροῖς λογισθέντα, τοῦ θανάτου δέ, Σωτήρ, τὴν ἰσχύν καθελόντα, καὶ σὺν ἑαυτῷ τὸν Ἀδὰμ ἐγείραντα, καὶ ἐξ Ἀδου πάντας ἐλευθερώσαντα.

Εὐλογητὸς εἶ, Κύριε

Τί τὰ μύρα συμπαθῶς τοῖς δάκρυσιν, ὦ Μαθήτραι,

Of our All-holy, undefiled, exceedingly blessed, glorious Lady, Theotokos, and ever-virgin, Mary, with all the Saints, making mention, ourselves and one another, and all our life, let us commend to Christ the God.

The Choir: To thee, O Lord.

The Priest aloud:

For a good God and lover of man art thou, and to thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto the ages of the ages.

The Choir: Amen.

Kathismata: —if the Lord's-day, of the Resurrection, out of the Oktoechos.

Then the third Stichologia, which on Lord's-days (except those whereon the Polyeleos is sung) is the seventeenth Kathisma, that of

Blessed are the blameless (Ps. cxviii).

And straightway, if it be the Lord's-day, the Evlogetaria of the Resurrection to the 1st plagal Tone (but if a Feast, as usual, the Kathismata).

Blessed art thou, O Lord, teach me thine ordinances.

The assembly of the Angels were amazed seeing thee numbered among the dead, yet, O Saviour, destroying the strength of death, and with thyself raising Adam, and delivering all from Hades.

Blessed art thou, O Lord

Why do ye sympathetically mingle unguents with your tears, O ye women-disciples? the radiant

κινῶνται· ὁ ἀστράπτων ἐν τῷ τάφῳ Ἄγγελος προσεφθέγγετο ταῖς Μυροφόροις· Ἴδετε ὑμεῖς τὸν τάφον, καὶ ἦσθητε· ὁ Σωτὴρ γὰρ ἔξανέστη τοῦ μνήματος.

Εὐλογητὸς εἶ, Κύριε

Λίαν πρωτὶ Μυροφόροι ἔδραμον πρὸς τὸ μνήμα σου θρηνηολογοῦσαι· ἀλλ' ἐπέστη πρὸς αὐτὰς ὁ Ἄγγελος, καὶ εἶπε· Θρήνου ὁ καιρὸς πέπαυται, μὴ κλαίετε· τὴν Ἀνάστασιν δὲ Ἀποστόλοις εἶπατε.

Εὐλογητὸς εἶ, Κύριε

Μυροφόροι γυναῖκες μετὰ μύρων ἔλθοῦσαι πρὸς τὸ μνήμα σου, Σῶτερ, ἐνηχοῦντο, Ἀγγέλου τρανῶς πρὸς αὐτὰς φθεγγομένου· Τί μετὰ νεκρῶν τὸν ζῶντα λογίζεσθε; ὡς Θεὸς γὰρ ἔξανέστη τοῦ μνήματος.

Δόξα

Τριαδικόν. Προσκυνοῦμεν Πατέρα, καὶ τὸν τούτου Υἱόν τε, καὶ τὸ Ἅγιον Πνεῦμα, τὴν Ἁγίαν Τριάδα ἐν μιᾷ τῇ οὐσίᾳ, σὺν τοῖς Σεραφίμ κράζοντες τό· Ἅγιος, Ἅγιος, Ἅγιος εἶ, Κύριε.

Καὶ νῦν

Θεοτοκίον. Ζωοδότην τεκοῦσα, ἐλυτρώσω, Παρθένε, τὸν Ἀδὰμ ἁμαρτίας, χαρμονὴν δὲ τῇ Εὐᾷ ἀντὶ λύπης παρέσχε· ρεύσαντα ζωῆς ἴθυνε πρὸς ταύτην δὲ ὁ ἐκ σοῦ σαρκωθείς Θεὸς καὶ ἄνθρωπος.

Ἀλληλούϊα. Ἀλληλούϊα. Ἀλληλούϊα. Δόξα σοι, ὁ Θεός. Τρίς (ἐν δὲ τῇ τρίτῃ ἐπαναλήψει ἐπισυνάπτεται ἡ ἐλπίς ἡμῶν, Κύριε, δόξα σοι).

Angel at the grave hath called to the Myrrh-bearing women:—Behold ye the grave, and be glad; for the Saviour is risen from the tomb.

Blessed art thou, O Lord

Very early the Myrrh-bearing women ran unto thy tomb lamenting; but the Angel stood by them, and said:—The time for lamentation is passed, weep not; but tell ye the Resurrection to the Apostles.

Blessed art thou, O Lord

The Myrrh-bearing women coming with unguents unto thy tomb, O Saviour, were told, an Angel plainly calling unto them:—Why number ye the living among the dead? for as God, he is risen from the tomb.

Glory

Triadikon. We adore the Father, and his Son also, and the Holy Spirit, the Holy Trinity in one substance, with the Seraphim crying: Holy, Holy, Holy art thou, O Lord.

Both now

Theotokion. In bringing forth the Life-giver, thou hast, O Virgin, ransomed Adam from sin, and given joy to Eve, instead of sorrow: for him that was fallen from life hath he thereunto restored, who of thee was incarnate, God and man.

Alleluia. Alleluia. Alleluia. Glory to thee, the God. Thrice (and in the third repetition there is added: our hope art thou, O Lord; glory to thee).

Μετὰ δὲ τὸν Ἀμωμον, καὶ τὰ Εὐλογητάρια, λέγει ὁ
Ἱερεὺς, ἡ ὁ Διάκονος·

Ἔτι, καὶ ἔτι, ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς, ὁ
Θεός, τῇ σῇ χάριτι.

Ὁ Χορός· Κύριε ἐλέησον.

Τῆς Παναγίας ἀχράντου, ὑπερευλογημένης, ἐνδόξου,
Δεσποίνης ἡμῶν Θεοτόκου, καὶ ἀειπαρθένου Μαρίας,
μετὰ πάντων τῶν Ἀγίων μνημονεύσαντες, ἑαυτοὺς καὶ
ἀλλήλους, καὶ πᾶσαν τὴν ζωὴν ἡμῶν, Χριστῷ τῷ Θεῷ
παραθώμεθα.

Ὁ Χορός· Σοί, Κύριε.

Ὁ Ἱερεὺς ἐκφωνῶν·

Ὅτι εὐλόγηταί σου τὸ Ὄνομά, καὶ δεδόξασταί σου ἡ
Βασιλεία, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἀγίου
Πνεύματος, νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός· Ἀμήν.

Ἡ Ὑπακοὴ τῆς Ὁκτωήχου, εἰ ἔστι Κυριακή.

Οἱ Αναβαθμοὶ τοῦ Ἦχου, εἰ ἔστι Κυριακή (εἰ δὲ Ἑορτή,
τὸ Α'. Ἀντίφωνον τοῦ Δ'. Ἦχου).

Προκείμενον Ἀναστάσιμον κατὰ τὸν Ἦχον, εἰ ἔστι Κυρι-
ακή (εἰ δὲ Ἑορτή, τὸ τῆς Ἑορτῆς).

Ὁ Διάκονος· Τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός· Κύριε ἐλέησον. Ἐκ γ'.

Ὁ Ἱερεὺς ἐκφωνῶν·

Ὅτι ἅγιος εἶ, ὁ Θεός ἡμῶν, καὶ ἐν Ἀγίοις ἐπαναπαύη, καὶ

And after the Amomos and the Evlogetaria, the Priest, or the Deacon, saith:

Again, and again, in peace let us beseech the Lord.

The Choir: Lord, have mercy.

Succour us, save us, have mercy on us, and keep us, O God, by thy grace.

The Choir: Lord, have mercy.

Of our All-holy, undefiled, exceedingly blessed, glorious Lady, Theotokos, and ever-virgin, Mary, with all the Saints, making mention, ourselves and one another, and all our life, let us commend to Christ the God.

The Choir: To thee, O Lord.

The Priest aloud:

For blessed is thy Name, and glorified is thy Kingdom, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto the ages of the ages.

The Choir: Amen.

The Hypakoe, out of the Oktoechos, if it be the Lord's-day.

The Anavathmoi of the Tone, if it be the Lord's-day (but if a Feast, the 1st Antiphon of the 4th Tone).

The Prokeimenon of the Resurrection according to the Tone, if it be the Lord's-day (but if a Feast, that of the Feast).

The Deacon: Let us beseech the Lord.

The Choir: Lord have mercy. Thrice.

The Priest aloud:

For holy art thou, our God, and thou retest

σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ Ἁγίῳ Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορὸς· Ἀμήν.

Εἶτα ψάλλεται τρεῖς εἰς Ἦχον β'. τό·

Πᾶσα πνοὴ αἰνεσάτω τὸν Κύριον.

Στίχος· Αἰνεῖτε τὸν Θεὸν ἐν τοῖς Ἁγίοις αὐτοῦ· αἰνεῖτε αὐτὸν ἐν στερεώματι τῆς δυνάμεως αὐτοῦ.

Καὶ μετὰ τοῦτο, ἐκφωνεῖ ὁ Διάκονος·

Καὶ ὑπὲρ τοῦ καταξιωθῆναι ἡμᾶς τῆς ἀκροάσεως τοῦ ἁγίου Εὐαγγελίου, Κύριον τὸν Θεὸν ἡμῶν ἱκετεύσωμεν.

Ὁ Χορὸς· Κύριε ἐλέησον. Ἐκ γ'.

Ὁ Διάκονος· Σοφία, ὀρθοί, ἀκούσωμεν τοῦ ἁγίου Εὐαγγελίου.

Ὁ Ἱερεὺς· Εἰρήνη πᾶσι (εὐλογῶν).

Ὁ Χορὸς· Καὶ τῷ πνεύματί σου.

Ὁ Ἱερεὺς· Ἐκ τοῦ κατὰ (τόν δε) ἁγίου Εὐαγγελίου τὸ Ἀνάγνωσμα.

Ὁ Χορὸς· Δόξα σοι, Κύριε, δόξα σοι.

Ὁ Διάκονος· Πρόσχωμεν.

Ὁ δὲ Ἱερεὺς λέγει τὸ ἐνδιάτακτον Ἑωθινὸν Εὐαγγέλιον, εἰ ἔστι Κυριακὴ (εἰ δὲ Ἑορτὴ, τὸ τῆς Ἑορτῆς)·

Τῷ καιρῷ ἐκείνῳ

Ὁ Χορὸς· Δόξα σοι, Κύριε, δόξα σοι.

Εἰθ' οὕτως, εἰ ἔστι Κυριακὴ δηλονότι·

Ἀνάστασιν Χριστοῦ θεασάμενοι, προσκυνήσωμεν ἅγιον Κύριον, Ἰησοὺν τὸν μόνον ἀναμάρτητον. Τὸν Σταυρόν

in the Saints, and to thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto the ages of the ages.

The Choir: Amen.

Then is sung thrice to the 2nd Tone:

Let every breath praise the Lord.

Stichos: Praise ye the God in his Saints: praise him in the firmament of his power.

And after this, the Deacon saith aloud:

And that we may be vouchsafed the hearing of the holy Gospel, let us supplicate the Lord our God.

The Choir: Lord, have mercy. Thrice.

The Deacon: Wisdom! upright! let us hear the holy Gospel.

The Priest: Peace to all (blessing).

The Choir: And to thy spirit.

The Priest: The Lesson out of the holy Gospel according to N.

The Choir: Glory to thee, O Lord; glory to thee.

The Deacon: Let us attend.

And the Priest saith the appointed Matutinal Gospel, if it be the Lord's-day (but if a Feast, that of the Feast):

At that time

The Choir: Glory to thee, O Lord; glory to thee.

And then, that is if the Lord's-day:

Having beheld the Resurrection of Christ, let us adore the holy Lord, Jesus, who only is sinless.

σου, Χριστέ, προσκυνούμεν, καὶ τὴν ἀγίαν σου Ἀνάστασιν ὑμνοῦμεν καὶ δοξάζομεν· σὺ γὰρ εἶ Θεὸς ἡμῶν, ἐκτός σου ἄλλον οὐκ οἶδαμεν, τὸ Ὄνομά σου ὀνομάζομεν. Δεῦτε πάντες οἱ Πιστοί, προσκυνήσωμεν τὴν τοῦ Χριστοῦ ἀγίαν Ἀνάστασιν· ἰδοὺ γὰρ ἦλθε διὰ τοῦ Σταυροῦ χαρὰ ἐν ὅλῳ τῷ κόσμῳ. Διαπαντὸς εὐλογοῦντες τὸν Κύριον, ὑμνοῦμεν τὴν Ἀνάστασιν αὐτοῦ. Σταυρὸν γὰρ ὑπομείνας δι' ἡμᾶς, θανάτῳ θάνατον ὤλεσεν.

Καὶ ὁ Ν'. Ψαλμὸς (οὗ ψαλλομένου, εἰ ἔστι Κυριακή, γίνεται δ' Ἀσπασμὸς τοῦ ἀγίου Εὐαγγελίου).

Ἐλέησόν με, ὁ Θεός, κατὰ τὸ μέγα ἔλεός σου, καὶ κατὰ τὸ πλῆθος τῶν οἰκτιρμῶν σου ἐξάλειψον τὸ ἀνόμημά μου.

Ἐπὶ πλεῖον πλυνόν με ἀπὸ τῆς ἀνομίας μου, καὶ ἀπὸ τῆς ἁμαρτίας μου καθάρισόν με.

Ὅτι τὴν ἀνομίαν μου ἐγὼ γινώσκω, καὶ ἡ ἁμαρτία μου ἐνώπιόν μου ἐστὶ διαπαντός.

Σοὶ μόνῳ ἥμαρτον, καὶ τὸ πονηρὸν ἐνώπιόν σου ἐποίησα, ὅπως ἂν δικαιωθῆς ἐν τοῖς λόγοις σου, καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε.

Ἰδοὺ γὰρ ἐν ἀνομίαις συνελήφθην, καὶ ἐν ἁμαρτίαις ἐκίσσησέ με ἡ μήτηρ μου.

Ἰδοὺ γὰρ ἀλήθειαν ἠγάπησας· τὰ ἄδηλα καὶ τὰ κρύφια τῆς σοφίας σου ἐδήλωσάς μοι.

Ῥαντιεῖς με ὑσσώπῳ, καὶ καθαρισθήσομαι· πλυνεῖς με, καὶ ὑπὲρ χιόνα λευκανθήσομαι.

Thy Cross, O Christ, do we adore; and thy holy Resurrection hymn and glorify: for thou art our God, beside thee we know none other, thy Name do we name. Come, all ye Faithful, let us adore Christ's holy Resurrection: for, behold, there is come, through the Cross, joy unto all the world. Continually blessing the Lord, we hymn his Resurrection. For having endured the Cross for us, he hath by death destroyed death.

And the 50th Psalm (during the singing of which, if it be the Lord's-day, there is the Kissing of the holy Gospel).

Have mercy on me, O God, according to thy great mercy: and according to the multitude of thy compassions blot out my transgression.

Thoroughly wash me from mine iniquity, and from my sin cleanse me.

For mine iniquity I do know: and my sin is before me continually.

To thee only have I sinned, and done evil before thee, that thou mayest be justified in thy words, and overcome when thou judgest.

For, behold, in iniquities was I conceived: and in sins did my mother bare me.

For, behold, truth hast thou loved: the secret and hidden things of thy wisdom hast thou manifested to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed; thou shalt wash me, and I shall be whiter than snow.

Ἄκουτιεῖς μοι ἀγαλλίασιν καὶ εὐφροσύνην· ἀγαλλιά-
σονται ὅστέα τεταπεινωμένα.

Ἀπόστρεψον τὸ πρόσωπόν σου ἀπὸ τῶν ἁμαρτιῶν
μου, καὶ πάσας τὰς ἀνομίας μου ἐξάλειψον.

Καρδίαν καθαρὰν κτίσον ἐν ἐμοί, ὁ Θεός, καὶ πνεῦμα
εὐθὲς ἐγκαίνισον ἐν τοῖς ἐγκάτοις μου.

Μὴ ἀπορβίψῃς με ἀπὸ τοῦ προσώπου σου, καὶ τὸ
Πνεῦμά σου τὸ Ἅγιον μὴ ἀντανέλῃς ἀπ' ἐμοῦ.

Ἀπόδος μοι τὴν ἀγαλλίασιν τοῦ σωτηρίου σου, καὶ
πνεύματι ἡγεμονικῶς στήριξόν με.

Διδάξω ἀνόμους τὰς ὁδοὺς σου, καὶ ἀσεβεῖς ἐπὶ σέ
ἐπιστρέψουσι.

Ρῦσαι με ἐξ αἱμάτων, ὁ Θεός, ὁ Θεὸς τῆς σωτηρίας
μου· ἀγαλλιάσεται ἡ γλῶσσά μου τὴν δικαιοσύνην σου.

Κύριε, τὰ χεῖλη μου ἀνοίξεις, καὶ τὸ στόμα μου ἀν-
αγγελεῖ τὴν αἴνεσίν σου.

Ὅτι, εἰ ἠθέλησας θυσίαν, ἔδωκα ἄν· ὀλοκαυτώματα
οὐκ εὐδοκήσεις.

Θυσία τῷ Θεῷ πνεῦμα συντετριμμένον· καρδίαν συν-
τετριμμένην καὶ τεταπεινωμένην ὁ Θεὸς οὐκ ἐξουδενώσει.

Ἀγαθυνον, Κύριε, ἐν τῇ εὐδοκίᾳ σου τὴν Σιών, καὶ
οἰκοδομηθήτω τὰ τεῖχη Ἱερουσαλήμ.

Τότε εὐδοκήσεις θυσίαν δικαιοσύνης, ἀναφορὰν καὶ
ὀλοκαυτώματα.

Τότε ἀνοίσουσιν ἐπὶ τὸ θυσιαστήριόν σου μόσχους.
Καὶ τὰ ἐπόμενα (εἰ δέ ἐστὶν Ἑορτή, τὰ Ἰδιόμελα τῆς
Ἑορτῆς).

Thou shalt make me to hear exultation and gladness: the bones that were humbled shall exult.

Turn away thy face from my sins, and all mine iniquities blot out.

A clean heart create within me, O God; and a right spirit renew in mine inward parts.

O cast me not away from thy presence, and thy Holy Spirit take not from me.

Render to me the exultation of thy salvation, and with a governing spirit stablish me.

I will teach transgressors thy ways, and the wicked shall return unto thee.

Deliver me from blood, O God, the God of my salvation: my tongue shall exult in thy righteousness.

O Lord, thou shalt open my lips, and my mouth shall proclaim thy praise.

For, if thou hadst desired sacrifice, I would have given it: with holocausts thou wilt not be pleased.

Sacrifice to God is a contrite spirit: a contrite and humbled heart God will not despise.

Do good, O Lord, in thy good will to Sion, and let the walls of Jerusalem be built.

Then shalt thou be pleased with a sacrifice of righteousness, with anaphora, and holocausts.

Then shall they offer calves upon thine altar.

And what followeth (but if it be a Feast, the Idiomela of the Feast).

Δόξα . . .

Ταῖς τῶν Ἀποστόλων πρεσβείαις, Ἐλεῆμον, ἐξάλειψον τὰ πλήθη τῶν ἐμῶν ἐγκλημάτων.

Καὶ νῦν . . .

Ταῖς τῆς Θεοτόκου πρεσβείαις, Ἐλεῆμον, ἐξάλειψον τὰ πλήθη τῶν ἐμῶν ἐγκλημάτων.

Στίχος. Ἐλεῆμον, ἐλέησόν με, ὁ Θεός, κατὰ τὸ μέγα ἔλεός σου, καὶ κατὰ τὸ πλήθος τῶν οἰκτιρμῶν σου ἐξάλειψον τὸ ἀνόμημά μου.

Ἀναστὰς ὁ Ἰησοὺς ἀπὸ τοῦ τάφου, καθὼς προεῖπεν, ἔδωκεν ἡμῖν τὴν αἰώνιον ζωὴν, καὶ μέγα ἔλεος.

Μετὰ δὲ ταῦτα, λέγει ὁ Διδάκωνος·

Σῶσον, ὁ Θεός, τὸν λαόν σου, καὶ εὐλόγησον τὴν κληρονομίαν σου· ἐπίσκεψαι τὸν κόσμον σου ἐν ἐλέει καὶ οἰκτιρμοῖς· ὕψωσον κέρας Χριστιανῶν Ὁρθοδόξων, καὶ κατὰπεμψον ἐφ' ἡμᾶς τὰ ἐλέη σου τὰ πλούσια· πρεσβείαις τῆς παναχράντου Δεσποίνης ἡμῶν Θεοτόκου, καὶ ἀειπαρθένου Μαρίας· δυνάμει τοῦ τιμίου καὶ ζωοποιοῦ Σταυροῦ· Προστασίαις τῶν τιμίων ἐπουρανίων Δυνάμεων Ἀσωμάτων· ἱκεσίαις τοῦ τιμίου, ἐνδόξου, Προφήτου, Προδρόμου καὶ Βαπτιστοῦ Ἰωάννου· τῶν ἁγίων ἐνδόξων καὶ πανευφήμων Ἀποστόλων· τῶν ἐν Ἁγίοις Πατέρων ἡμῶν, μεγάλων Ἱεραρχῶν, καὶ Οἰκουμενικῶν Διδασκάλων, Βασιλείου τοῦ Μεγάλου, Γρηγορίου τοῦ Θεολόγου, καὶ Ἰωάννου τοῦ Χρυσοστόμου· τοῦ ἐν Ἁγίοις Πατρὸς ἡμῶν Νικολάου, Ἀρχιεπισκόπου Μύρων τῆς Λυκίας, τοῦ Θαυματουργοῦ· τῶν ἁγίων ἐνδόξων καὶ καλλινίκων

Glory . . .

At the Apostles' intercessions, O Merciful One, blot out the multitude of the accusations against me.

Both now . . .

At the Theotokos' intercessions, O Merciful One, blot out the multitude of the accusations against me.

Stichos. Thou Merciful One, have mercy on me, O God, according to thy great mercy; and according to the multitude of thy compassions, blot out my transgression.

Jesus having risen from the grave, as he foretold, hath granted us eternal life, and great mercy.

And after these things, the Deacon saith:

Save thy people, O God, and bless thine inheritance, visit thy world in mercy and compassions; exalt the horn of Orthodox Christians, and send down upon us thy rich mercies: at the intercessions of our all-undefiled Lady, Theotokos, and ever-virgin, Mary; by the power of the precious and life-giving Cross; by the protections of the honourable Bodiless Powers of heaven; at the supplications of the honourable, glorious, Prophet, Precursor and Baptist John; of the holy, glorious and all-famous Apostles; of our Fathers among the Saints, great Hierarchs, and Œcumenical Doctors, Basil the Great, Gregory the Theologian, and John Chrysostom; of our Father among the Saints Nicolas, Archbishop of Myra in Lycia, the Wonder-worker; of the holy, glorious and right-victorious Martyrs; of our Pure and God-bearing

Μαρτύρων· τῶν Ὁσίων καὶ Θεοφόρων Πατέρων ἡμῶν·
τῶν ἁγίων καὶ δικαίων Θεοπατόρων Ἰωακείμ καὶ Ἀννης·
τοῦ Ἀγίου (τῆς Μονῆς), καὶ πάντων σου τῶν Ἀγίων·
ἱκετεύομέν σε, πολυέλεε Κύριε, ἐπάκουσον ἡμῶν τῶν
ἁμαρτωλῶν δεομένων σου, καὶ ἐλέησον ἡμᾶς.

Καὶ τὰ λοιπὰ τούτων, ὡς ἐν τῇ Λιτῇ γέγραπται (Ὁρα
σελ. 48).

Εἶτα λέγει ὁ Ἱερεὺς ἐκφωνῶν·

**Ἐλέει, καὶ οἰκτιρμοῖς, καὶ φιλανθρωπίᾳ τοῦ Μονογενοῦς
σου Υἱοῦ, μεθ' οὗ εὐλογητός εἶ, σὺν τῷ Παναγίῳ, καὶ
ἀγαθῷ, καὶ ζωοποιῷ σου Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς
τοὺς αἰῶνας τῶν αἰώνων.**

Ο Χορός· **Ἀμήν.**

Καὶ ἀρχόμεθα τῶν Κανόνων· οὔσης Κυριακῆς, τοῦ Ἀνα-
στασίμου εἰς δ' σὺν τῷ Στίχῳ, **Δόξα τῇ ἁγίᾳ Ἀναστάσει
σου, Κύριε· Σταυροαναστασίμου εἰς γ' σὺν τῷ Στίχῳ,
Δόξα τῷ Σταυρῷ καὶ Ἀναστάσει σου, Κύριε.** τῆς Θεοτό-
κου εἰς γ' σὺν τῷ Στίχῳ, **Ὑπεραγία Θεοτόκε, σῶσον
ἡμᾶς·** ἀπάντων κατὰ τὸν τυχόντα ἦχον· καὶ τοῦ Ἀγίου
τοῦ Μηναίου εἰς δ' σὺν τῷ Στίχῳ, **Ἄγιε τοῦ Θεοῦ, πρέσ-
βευε ὑπὲρ ἡμῶν·** μετὰ τῶν Καταβασιῶν τῆς ἡμέρας, ἡ
τῆς προσεγγιζούσης Δεσποτικῆς, ἡ Θεομητορικῆς Ἑορτῆς,
ἡ ἀπὸ τῆς κβ'. Σεπτεμβρίου μέχρι τῆς κ'. Νοεμβρίου,
καὶ ἀπὸ τῆς Κυριακῆς τῶν Ἀγίων Πάντων μέχρι τῆς
κζ'. Ἰουλίου, μετὰ τῶν ἐξῆς εἰς ἦχον δ'.

Καταβασία τῆς Α'. Ὡδὴς τῶν Κανόνων.

Ἀνοίξω τὸ στόμα μου, καὶ πληρωθήσεται πνεύματος,

Fathers; of the holy and righteous ancestors of God, Joakeim and Anna; of Saint (of the Abode), and of all thy Saints; we supplicate thee, O very merciful Lord, hearken to us, sinners, that beseech thee, and have mercy on us.

And the rest of these, as is written in the Litê
(See page 49).

Then the Priest saith aloud:

By the mercy, and compassions, and love toward man of thine Only-begotten Son, with whom thou art blessed, together with thine All-holy, and good, and life-giving Spirit, now, and ever, and unto the ages of the ages.

The Choir: **Amen.**

And we begin the Canons:—if the Lord's-day, of the Resurrection in four, with the Stichos, **Glory to thy holy Resurrection, O Lord;** of the Cross and Resurrection in three, with the Stichos, **Glory to thy Cross and Resurrection, O Lord;** of the Theotokos in three, with the Stichos, **O exceedingly holy Theotokos, save us;** all according to the Tone it happeneth to be; and of the Saint of the Menaion in four, with the Stichos, **O Saint of God, intercede for us:**—together with the Katabasiai of the day, or of the approaching Feast of our Lord, or of the Mother of God, or from the 22nd of September until the 20th of November, and from the Lord's-day of All Saints until the 27th of July with the following to the 4th Tone.

Katabasia of the First Ode of the Canons.

I will open my mouth, and it shall be filled

καὶ λόγον ἐρεῦξομαι τῇ βασιλίδι Μητρί· καὶ ὀφθήσομαι
φαιδρῶς πανηγυρίζων, καὶ ᾄσω γηθόμενος ταύτης τὰ
θαύματα.

Καταβασία τῆς Γ.' Ὑδῆς.

Τοὺς σοὺς ὑμνολόγους, Θεοτόκε, ὡς Ζῶσα καὶ ἄφθονος
πηγή, θιάσον συγκροτήσαντας πνευματικόν, στερέωσον·
καὶ ἐν τῇ θείᾳ δόξῃ σου στεφάνων δόξης ἀείωσον.

Ἀπὸ γ'. Ὑδῆς, ποιεῖ ὁ Ἱερεὺς, ἢ ὁ Διάκονος, Μικρὰν
Συναπτήν·

Ἔτι, καὶ ἔτι, ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς, ὁ
Θεός, τῇ σῇ χάριτι.

Ὁ Χορός· Κύριε ἐλέησον.

Τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου,
Δεσποίνης ἡμῶν Θεοτόκου, καὶ ἀειπαρθένου Μαρίας,
μετὰ πάντων τῶν Ἁγίων μνημονεύσαντες, ἑαυτοὺς καὶ
ἀλλήλους, καὶ πάσαν τὴν ζωὴν ἡμῶν, Χριστῷ τῷ Θεῷ
παραθώμεθα.

Ὁ Χορός· Σοί, Κύριε.

Ὁ Ἱερεὺς ἐκφώνως·

Ὅτι σὺ εἶ ὁ Θεός ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμ-
πομεν, τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ Ἁγίῳ Πνεύματι,
νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός· Ἀμήν.

Εἵτα τὸ Κάθισμα τοῦ Ἁγίου τοῦ Μηναίου· Δόξα . . .

Καὶ νῦν . . . τὸ Θεοτοκίον.

with breath, and I will break forth in speech to the queen Mother; yea I will present myself gaily keeping holyday, and will sing joyfully her wonders.

Katabasia of the Third Ode.

Them that hymn thee, O Theotokos, since thou art a living and bounteous fountain, do thou, while they applaud in spiritual chorus, stablish; and in thy divine glory vouchsafe them crowns of glory. After the Third Ode, the Priest, or the Deacon, saith the Little Synapte:

Again and again, in peace let us beseech the Lord.

The Choir: Lord, have mercy.

Succour us, save us, have mercy on us, and keep us, O God, by thy grace.

The Choir: Lord, have mercy.

Of our All-holy, undefiled, exceedingly blessed, glorious Lady, Theotokos, and ever-virgin, Mary, with all the Saints, making mention, ourselves and one another, and all our life, let us commend to Christ the God.

The Choir: To thee, O Lord.

The Priest aloud:

For thou art our God, and to thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto the ages of the ages.

The Choir: Amen.

Then the Kathisma of the Saint of the Menaion:

Glory . . . Both now . . . the Theotokion.

Καταβασία τῆς Δ'. Ὡδῆς.

Τὴν ἀνεξιχνίαστον θείαν βουλήν, τὴν ἐκ τῆς Παρθένου σαρκώσεως σοῦ τοῦ Ὑψίστου, ὁ Προφήτης Ἀββακούμ κατανοῶν ἐκραύγαζε· Δόξα τῇ δυνάμει σου, Κύριε.

Καταβασία τῆς Ε'. Ὡδῆς.

Ἐξέστη τὰ σύμπαντα ἐπὶ τῇ θείᾳ δόξῃ σου· σὺ γάρ, ἀπειρόγαμε Παρθέने, ἔσχες ἐν μήτρᾳ τὸν ἐπὶ πάντων Θεόν, καὶ τέτοκας ἄχρονον Υἱόν, πᾶσι τοῖς ὕμνοσί σε σωτηρίαν βραβεύουσα.

Καταβασία τῆς ΣΤ'. Ὡδῆς.

Τὴν θείαν ταύτην καὶ πάντιμον τελούντες ἑορτὴν οἱ θεόφρονες τῆς Θεομήτορος, δεῦτε τὰς χεῖρας κροτήσωμεν, τὸν ἐξ αὐτῆς τεχθέντα Θεὸν δοξάζοντες.

Ἀπὸ ΣΤ'. Ὡδῆς ποιεῖ ὁ Ἱερεὺς, ἢ ὁ Διάκονος, αὐθις
Μικρὰν Συναπτὴν·

Ἔτι, καὶ ἔτι, ἐν εἰρήνῃ τοῦ Κυρίου δεηθώμεν.

Ὁ Χορὸς· Κύριε ἐλέησον.

Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι.

Ὁ Χορὸς· Κύριε ἐλέησον.

Τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, Δεσποίνης ἡμῶν Θεοτόκου, καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν Ἀγίων μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους, καὶ πᾶσαν τὴν ζωὴν ἡμῶν, Χριστῷ τῷ Θεῷ παραθώμεθα.

Ὁ Χορὸς· Σοί, Κύριε.

Katabasia of the Fourth Ode.

The unsearchable divine counsel, that is thine incarnation of the Virgin, O Most High, the Prophet Abbakum beholding, cried: Glory to thy power, O Lord.

Katabasia of the Fifth Ode.

Amazed were all things at thy divine glory; for thou, O unwedded Virgin, hadst in thy womb the God over all, and hast brought forth a Son, not of time, to all that hymn thee awarding salvation.

Katabasia of the Sixth Ode.

Celebrating this divine and all-honourable feast of the Mother of God, come, ye godly minded, let us clap our hands, glorifying the God that was born of her.

After the Sixth Ode the Priest, or the Deacon, saith again the Little Synapte:

Again, and again, in peace let us beseech the Lord.

The Choir: Lord have mercy.

Succour us, save us, have mercy on us, and keep us, O God by thy grace.

The Choir: Lord, have mercy.

Of our All-holy, undefiled, exceedingly blessed, glorious Lady, Theotokos, and ever-virgin, Mary, with all the Saints, making mention, ourselves and one another, and all our life, let us commend to Christ the God.

The Choir: To thee, O Lord.

Ὁ Ἱερεὺς ἐκφωνῶνς·

Σὺ γὰρ εἶ ὁ Βασιλεὺς τῆς εἰρήνης, καὶ Σωτὴρ τῶν
 ψυχῶν ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ
 Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ Ἀγίῳ Πνεύματι, νῦν, καὶ
 ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορὸς· Ἀμήν.

Τὸ Κοντάκιον· εἶ ἔστι Κυριακή, τὸ Ἀναστάσιμον τῆς
 Ὀκτωήχου· ὁμοίως καὶ ὁ Οἶκος.

Καὶ Ἀνάγνωσις εἰς τὸ Συναξαρίον κατὰ τὴν ἡμέραν·

Τῇ (δεῖνι ἡμέρᾳ) τοῦ αὐτοῦ Μηνός, ἡ

Στίχοι, καὶ Ἀνάγνωσις.

Τέλος· Ταῖς αὐτῶν πρεσβείαις, ὁ Θεός, ἐλέησον, καὶ
 σῶσον ἡμᾶς. Ἀμήν.

Καταβασία τῆς Ζ'. ᾠδῆς.

Οὐκ ἐλάτρευσαν τῇ κτίσει οἱ θεόφρονες παρὰ τὸν
 κτίσαντα· ἀλλὰ πυρὸς ἀπειλὴν ἀνδρείως πατήσαντες,
 ἔχαιρον ψάλλοντες· Ὑπερύμνητε, ὁ τῶν Πατέρων Κύ-
 ριος καὶ Θεός, εὐλογητὸς εἶ.

Εἰς τὸ τέλος τῆς Ζ'. ᾠδῆς, λέγει ὁ Ἀναγνώστης·

Αἰνοῦμεν, εὐλογοῦμεν, καὶ προσκυνοῦμεν τὸν Κύριον.

Καταβασία τῆς Η'. ᾠδῆς.

Παῖδας εὐαγεῖς ἐν τῇ καμίνῳ ὁ τόκος τῆς Θεοτόκου
 διεσώσατο, τότε μὲν τυπούμενος· νῦν δὲ ἐνεργούμενος,
 τὴν οἰκουμένην ᾗπασαν ἀγείρει ψάλλουσιν· Τὸν Κύριον
 ὑμνεῖτε τὰ ἔργα, καὶ ὑπερυψοῦτε εἰς πάντας τοὺς
 αἰῶνας.

The Priest aloud:

For thou art the King of peace, and the Saviour of our souls, and to thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto the ages of the ages.

The Choir: Amen.

The Kontakion:—if the Lord's-day, of the Resurrection, out of the Oktoechos; likewise the Oikos also.

And a Lesson for the Synaxarion according to the day:

On this (such a day) of this Month, is the. . .

Stichoi, and Lesson.

Ending: At their intercessions, O God, have mercy on us, and save us. Amen.

Katabasia of the Seventh Ode.

The godly minded ones worshipped not the creature rather than the creator; but manfully trampling upon the threat of fire, rejoiced singing:—O exceedingly praised One, the Lord and God of our Fathers, blessed art thou.

At the end of the Seventh Ode, the Reader saith:

We praise, we bless, and adore the Lord.

Katabasia of the Eighth Ode.

The Offspring of the Theotokos preserved the undefiled children in the furnace, then indeed typified; but now actively working, he gathereth together the whole universe, which singeth: The Lord hymn, ye works of his, and highly exalt him unto all the ages.

Εἵτα λέγει ὁ Διάκονος μεγαλοφώνως·

Τὴν Θεοτόκον καὶ Μητέρα τοῦ Φωτός, ἐν ὕμνοις τιμῶντες μεγαλύνωμεν.

Καὶ στιχολογεῖται ἡ Τιμιωτέρα μετὰ τῆς Ῥόδης τῆς Θεοτόκου, ὡς ἐξῆς (εἰ δὲ μή, εὐθύς ἄρχεται ὁ Εἰρμὸς τῆς Θ'. Ῥόδης τοῦ Κανόνος). Ὁ δὲ Διάκονος θυμῷ τὸ Ἱερατεῖον, τὸν Ναόν, καὶ πάντας.

Λουκ. Α'. 46—55. Μεγαλύνει ἡ ψυχὴ μου τὸν Κύριον, καὶ ἠγαλλίασε τὸ πνευμά μου ἐπὶ τῷ Θεῷ τῷ σωτήρί μου.

Τὴν τιμιωτέραν τῶν Χερουβίμ, καὶ ἐνδοξοτέραν ἀσυγκρίτως τῶν Σεραφίμ, τὴν ἀδιαφθόρως Θεὸν Λόγον τεκοῦσαν, τὴν ὄντως Θεοτόκον, σὲ μεγαλύνομεν.

“Ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ· ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσί με πᾶσαι αἱ γενεαί.

Τὴν τιμιωτέραν

“Ὅτι ἐποίησέ μοι μεγαλεῖα ὁ Δυνατός, καὶ ἅγιον τὸ ὄνομα αὐτοῦ· καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰν καὶ γενεὰν τοῖς φοβουμένοις αὐτόν.

Τὴν τιμιωτέραν

Ἐποίησε κράτος ἐν βραχίονι αὐτοῦ, διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν.

Τὴν τιμιωτέραν

Καθεῖλε δυνάστας ἀπὸ θρόνων, καὶ ὕψωσε ταπεινούς· πεινῶντας ἐνέπλησεν ἀγαθῶν, καὶ πλουτοῦντας ἐξαπέστειλε κενούς.

Then the Deacon saith in a loud voice:

The Theotokos and Mother of the Light, let us magnify in hymns of honour.

And there is recited the Timiotera with the Ode of the Theotokos, as followeth (but if not, straight-way is begun the Heirmos of the Ninth Ode of the Canon). And the Deacon censeth the Sanctuary, the Nave, and all present.

Luke i. 46—55. My soul doth magnify the Lord, and my spirit hath rejoiced in God my saviour.

More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, who without corruption barest God the Word, verily the Theotokos, thee we magnify.

For he hath looked upon the lowliness of his handmaid; for, behold, from henceforth all generations shall call me blessed.

More honourable

For to me hath the Powerful One done great things, and holy is his Name; and his mercy is unto generation and generation toward those that fear him.

More honourable

He hath wrought might with his arm; he hath scattered the proud in the imagination of their heart.

More honourable

He hath put down potentates from their thrones, and hath exalted the lowly: the hungry he hath filled with good things, and the rich hath he sent away empty.

Τὴν τιμιωτέραν

Ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους (καθὼς ἐλάλησε πρὸς τοὺς Πατέρας ἡμῶν), τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ ἕως αἰῶνος.

Τὴν τιμιωτέραν

Καταβασία τῆς Θ'. Ὡδῆς.

Ἄπας γηγενὴς σκιρτάτω τῷ πνεύματι λαμπαδουχοῦμενος· πανηγυριζέτω δὲ αὐλῶν Νόων φύσις, γεραίρουσα τὴν ἱερὰν πανήγυριν τῆς Θεομήτορος, καὶ βοάτω· Χαίροις, παμμακάριστε Θεοτόκε, ἀγνή, ἀειπάρθενε.

Ἀπὸ Θ'. Ὡδῆς ποιεῖ ὁ Ἱερεὺς, ἢ ὁ Διάκονος, Μικρὰν Συναπτήν·

Ἔτι, καὶ ἔτι, ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορὸς· Κύριε ἐλέησον.

Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι.

Ὁ Χορὸς· Κύριε ἐλέησον.

Τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, Δεσποίνης ἡμῶν Θεοτόκου, καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν Ἁγίων μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους, καὶ πάσαν τὴν ζωὴν ἡμῶν, Χριστῷ τῷ Θεῷ παραθώμεθα.

Ὁ Χορὸς· Σοί, Κύριε.

Ὁ Ἱερεὺς ἐκφώνως·

Ὅτι σὲ αἰνοῦσι πάσαι αἱ Δυνάμεις τῶν οὐρανῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπουσι, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ Ἁγίῳ Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

More honourable

He hath succoured Israel his servant, that he might remember mercy (as he spake unto our forefathers), toward Abraham and his seed for ever.

More honourable

Katabasia of the Ninth Ode.

Let every earth-born one leap in spirit, bringing lamps, and let the natures of the immaterial Intelligences keep holyday, honouring the sacred festival of the Mother of God, and cry out:—Hail, O all-blessed Theotokos, chaste, and ever-virgin.

After the Ninth Ode the Priest, or the Deacon, saith the Little Synapte:

Again, and again, in peace let us beseech the Lord.

The Choir: Lord, have mercy.

Succour us, save us, have mercy on us, and keep us, O God, by thy grace.

The Choir: Lord, have mercy.

Of our All-holy, undefiled, exceedingly blessed, glorious Lady, Theotokos, and ever-virgin, Mary, with all the Saints, making mention, ourselves and one another, and all our life, let us commend to Christ the God.

The Choir: To thee, O Lord.

The Priest aloud:

For thee do praise all the Powers of the heavens, and to thee they send up glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto the ages of the ages.

Ὁ Χορός· Ἀμήν.

Εἴτα, εἰ ἔστι Κυριακή, ψάλλεται·

Ἅγιος Κύριος ὁ Θεὸς ἡμῶν. Δίς.

Ὑψοῦτε Κύριον τὸν Θεὸν ἡμῶν, καὶ προσκυνεῖτε τῷ
ὕποπόδιῳ τῶν ποδῶν αὐτοῦ, ὅτι ἅγιός ἐστι.

Τὸ Ἐξαποστειλάριον τῆς ἡμέρας· ἐν ταῖς Κυριακαῖς,
τὸ ἐνδιάτακτον Ἀναστάσιμον· Δόξα . . Καὶ νῦν . . τὸ
Θεοτοκίον.

Καὶ εὐθὺς ψάλλονται οἱ Αἵνοι, οὕτως, εἰς τὸν τυχόντα
ᾠχον.

Πᾶσα πνοὴ αἰνεσάτω τὸν Κύριον.

Ψαλ. ρμῃ. 1—2. Αἰνεῖτε τὸν Κύριον ἐκ τῶν οὐρανῶν·
αἰνεῖτε αὐτὸν ἐν τοῖς ὑψίστοις. Σοὶ πρέπει ὕμνος, τῷ
Θεῷ.

Αἰνεῖτε αὐτόν, πάντες οἱ Ἄγγελοι αὐτοῦ· αἰνεῖτε αὐ-
τόν, πάσαι αἱ Δυνάμεις αὐτοῦ. Σοὶ πρέπει ὕμνος, τῷ
Θεῷ.

Εἰς Στίχους ΣΤ'.

Ψαλ. ρμθ'. 9. Δόξα αὕτη ἔσται πᾶσι τοῖς ὁσίοις
αὐτοῦ.

Ψαλ. ρν'. Αἰνεῖτε τὸν Θεὸν ἐν τοῖς Ἁγίοις αὐτοῦ·
αἰνεῖτε αὐτόν ἐν στερεώματι τῆς δυνάμεως αὐτοῦ.

Εἰς Στίχους Δ'.

Αἰνεῖτε αὐτόν ἐπὶ ταῖς δυναστείαις αὐτοῦ· αἰνεῖτε
αὐτόν κατὰ τὸ πλῆθος τῆς μεγαλωσύνης αὐτοῦ.

Αἰνεῖτε αὐτόν ἐν ἡχῷ σάλπιγγος· αἰνεῖτε αὐτόν ἐν
ψαλτηρίῳ καὶ κιθάρᾳ.

The Choir: Amen.

Then, if it be the Lord's-day, there is sung:
Holy is the Lord our God. Twice.

Exalt ye the Lord our God, and adore the
footstool of his feet, for he is holy.

The Exapostelarian of the day:—on Lord's-days,
the appointed one of the Resurrection: **Glory . . .**

Both now . . . the Theotokion.

And straightway there are sung the Ainoi, thus, to
the Tone it happeneth to be.

Let every breath praise the Lord.

Ps. cxlviii. 1, 2. Praise ye the Lord from the
heavens: praise him in the highest. To thee, the
God, becometh a hymn.

Praise him, all ye his Angels: praise him,
all ye his Powers. To thee, the God, becometh
a hymn.

For vi Stichoi.

Ps. cxlix. 9. This glory shall be to all his
pure ones.

Ps. cl. Praise ye the God in his Saints: praise
him in the firmament of his power.

For iv Stichoi.

Praise ye him for his mighty acts: praise him
according to the multitude of his greatness.

Praise ye him with the sound of the trumpet:
praise him with psaltery and harp.

Αἰνεῖτε αὐτὸν ἐν τυμπάνῳ καὶ χορῷ· αἰνεῖτε αὐτὸν ἐν χορδαῖς καὶ ὄργάνῳ.

Αἰνεῖτε αὐτὸν ἐν κύμβαις εὐήχοις· αἰνεῖτε αὐτὸν ἐν κύμβαις ἀλαλαγμοῦ. Πᾶσα πνοὴ αἰνεσάτω τὸν Κύριον.

Εἰ ἔστι Κυριακή, καὶ οἱ ἐφεξῆς δύο Στίχοι.

Ἀνάστηθι, Κύριε ὁ Θεός μου, ὑψωθήτω ἡ χεὶρ σου, μὴ ἐπιλάβῃ τῶν πενήτων σου εἰς τέλος.

Ἐξομολογήσομαί σοι, Κύριε, ἐν ὄλῃ καρδίᾳ μου, διηγῆσμαι πάντα τὰ θαυμάσιά σου.

Ἐν ταῖς Κυριακαῖς ἴστανται Στίχοι η'. ἀρχῆς γινομένης ἀπὸ τοῦ, Δόξα αὕτη ἔσται, καὶ συμφάλλονται Στιχηρὰ Ἀναστάσιμα τῆς Ὀκτωήχου η'. Δόξα . . . τὸ ἐνδιάτακτον Ἑωθινὸν Δοξαστικόν· Καὶ νῦν . . . τὸ παρὸν Θεοτοκίον.

Ὑπερευλογημένη ὑπάρχεις, Θεοτόκε Παρθένε· διὰ γὰρ τοῦ ἐκ σοῦ σαρκωθέντος ὁ Ἄδης ἡχμαλώτισται, ὁ Ἀδάμ ἀνακέκληται, ἡ κατάρρα νενέκρωται, ἡ Εὐα ἡλευθέρωται, ὁ θάνατος τεθανάτωται, καὶ ἡμεῖς ἐζωοποιήθημεν. Διὸ ἀνυμνοῦντες βοῶμεν· Εὐλογητὸς Χριστὸς ὁ Θεὸς ἡμῶν, ὁ οὕτως εὐδοκήσας, δόξα σοι.

Δοξολογία Μεγάλη.

Δόξα σοι τῷ δείξαντι τὸ φῶς.

Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία.

Ὑμνοῦμέν σε, εὐλογοῦμέν σε, προσκυνοῦμέν σε, δοξολογοῦμέν σε, εὐχαριστοῦμέν σοι διὰ τὴν μεγάλην σου δόξαν.

Praise ye him with timbrel and choir: praise him with strings and organ.

Praise ye him with well sounding cymbals: praise him with cymbals of jubilation. Let every breath praise the Lord.

If it be the Lord's-day, also the two following Stichoi.

Arise, O Lord my God, let thy hand be lifted up, forget not thy poor utterly.

I will confess to thee, O Lord, with my whole heart; I will declare thy wonders.

On Lord's-days there are divided off eight Stichoi, beginning at, **This glory shall be**, and therewith are sung eight Stichera of the Resurrection, out of the Oktoechos: **Glory . . .** the appointed Matutinal Doxastikon: **Both now . . .** this Theotokion.

Exceedingly blessed art thou, O Theotokos and Virgin; for through him that was incarnate of thee, Hades is led captive, Adam is recalled, the curse is made void, Eve is set free, death is slain, and we are made alive. Wherefore, in hymns we cry aloud:—Blessed art thou, O Christ our God, who art thus well pleased: glory to thee.

The Great Doxology.

Glory to thee who hast shewed the light.

Glory to God in the highest, and on earth peace, among men good will.

We hymn thee, we bless thee, we adore thee, we glorify thee, we give thanks to thee because of thy great glory.

Κύριε, Βασιλεῖ, ἐπουράνιε Θεέ, Πάτερ Παντοκράτορ·
Κύριε, Υἱὲ Μονογενές, Ἰησοῦ Χριστέ, καὶ Ἁγίον Πνεῦμα
Κύριε ὁ Θεός, ὁ Ἀμνὸς τοῦ Θεοῦ, ὁ Υἱὸς τοῦ Πατρὸς,
ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου· ἐλέησον ἡμᾶς, ὁ
αἴρων τὰς ἁμαρτίας τοῦ κόσμου.

Πρόσδεξαι τὴν δέησιν ἡμῶν, ὁ καθήμενος ἐν δεξιᾷ τοῦ
Πατρὸς, καὶ ἐλέησον ἡμᾶς.

Ὅτι σὺ εἶ ὁ μόνος ἅγιος, σὺ εἶ ὁ μόνος Κύριος, Ἰησοῦς
Χριστός, εἰς δόξαν Θεοῦ Πατρὸς. Ἀμήν.

Καθ' ἐκάστην ἡμέραν εὐλογήσω σε, καὶ αἰνέσω τὸ Ὄνομα
σου εἰς τὸν αἰῶνα, καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος.

Καταξίωσον, Κύριε, ἐν τῇ ἡμέρᾳ ταύτῃ, ἀναμαρτήτους
φυλαχθῆναι ἡμᾶς.

Εὐλογητὸς εἶ, Κύριε, ὁ Θεὸς τῶν Πατέρων ἡμῶν, καὶ αἰνε-
τὸν καὶ δεδοξασμένον τὸ Ὄνομα σου εἰς τοὺς αἰῶνας. Ἀμήν.

Γένοιτο, Κύριε, τὸ ἔλεός σου ἐφ' ἡμᾶς, καθάπερ ἠλπί-
σαμεν ἐπὶ σέ.

Εὐλογητὸς εἶ, Κύριε· δίδαξόν με τὰ δικαιώματά σου.
Ἐκ γ'.

Κύριε, καταφυγὴ ἐγενήθης ἡμῖν ἐν γενεᾷ καὶ γενεᾷ.
Ἐγὼ εἶπα· Κύριε, ἐλέησόν με· ἴασαι τὴν ψυχὴν μου,
ὅτι ἥμαρτόν σοι.

Κύριε, πρὸς σέ κατέφυγον· δίδαξόν με τοῦ ποιεῖν τὸ
θέλημά σου, ὅτι σὺ εἶ ὁ Θεός μου.

Ὅτι παρὰ σοὶ πηγὴ ζωῆς· ἐν τῷ φωτί σου ὁψόμεθα
φῶς.

Παράτεινον τὸ ἔλεός σου τοῖς γινώσκουσί σε.

O Lord, King, heavenly God, Father Almighty:
O Lord, Only-begotten Son, Jesu Christ, and O
Holy Spirit.

O Lord God, the Lamb of God, the Son of
the Father, that takest away the sin of the world;—
have mercy on us, thou that takest away the sins
of the world.

Accept our entreaty, thou that sittest on the
right hand of the Father, and have mercy on us.

For thou only art holy, thou only art Lord,
O Jesu Christ, unto the glory of God the Father.
Amen.

Every day will I bless thee, and I will praise
thy Name for ever, yea for ever and ever.

Vouchsafe, O Lord, that this day, we may be
kept without sin.

Blessed art thou, O Lord, the God of our
Fathers, and praised and glorified is thy Name
unto the ages. Amen.

May thy mercy, O Lord, be upon us, accord-
ing as we have hoped in thee.

Blessed art thou, O Lord: O teach me thine
ordinances. Thrice.

O Lord, a refuge hast thou become unto us
in generation and generation. I have said:—Lord,
have mercy on me; heal my soul, for I have sinned
against thee.

O Lord, unto thee have I fled: teach me to
do thy will, for thou art my God.

For with thee is a fountain of life: in thy light
shall we see light.

O continue thy mercy to those that know thee.

Τρισάγιον.

Ἄγιος ὁ Θεός, Ἄγιος Ἰσχυρός, Ἄγιος Ἀθάνατος, ἐλέησον ἡμᾶς. Ἐκ γ'.

Δόξα Πατρί, καὶ Υἱῷ καὶ Ἁγίῳ Πνεύματι.

Καὶ νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
Ἀμήν.

Ἄγιος Ἀθάνατος, ἐλέησον ἡμᾶς.

Εἴτα μεγάλη τῇ φωνῇ·

Ἄγιος ὁ Θεός, Ἄγιος Ἰσχυρός, Ἄγιος Ἀθάνατος, ἐλέησον ἡμᾶς.

Καὶ μετὰ τοῦτο, λέγομεν Τροπάρια Ἀναστάσιμα (εἰ ἔστι Κυριακὴ δηλονότι· εἰ δέ ἐστιν Ἑορτή, τὸ τῆς Ἑορτῆς)·
εἰς μὲν τὸν α', β', γ', καὶ δ'. Ἦχον, τὸ παρόν, Ἰωάννου
τοῦ Δαμασκηνοῦ. Ἦχος δ'.

Σήμερον σωτηρία τῷ κόσμῳ γέγονεν· ᾧσωμεν τῷ
ἀναστάντι ἐκ τάφου, καὶ ἀρχηγῷ τῆς ζωῆς ἡμῶν· καθε-
λὼν γὰρ τῷ θανάτῳ τὸν θάνατον, τὸ νίκος ἔδωκεν ἡμῖν,
καὶ τὸ μέγα ἔλεος.

Εἰς δὲ τὸν πλ. α', πλ. β', βαρύν, καὶ πλ. δ'. Ἦχον, λέγο-
μεν τὸ παρόν, τοῦ αὐτοῦ, εἰς Ἦχον β'.

Ἀναστὰς ἐκ τοῦ μνήματος, καὶ τὰ δεσμὰ διαβρῆξας
τοῦ ᾄδου, ἔλυσας τὸ κατάκριμα τοῦ θανάτου, Κύριε,
πάντας ἐκ τῶν παγίδων τοῦ ἐχθροῦ ῥυσάμενος· ἐμφανί-
σας σεαυτὸν τοῖς Ἀποστόλοις σου, ἐξαπέστειλας αὐτοὺς
ἐπὶ τὸ κήρυγμα, καὶ δι' αὐτῶν τὴν εἰρήνην σου παρέ-
σχες τῇ οἰκουμένῃ, μόνη πολυέλεε.

Trisagion.

Holy God, Holy Strong One, Holy Immortal One, have mercy on us. Thrice.

Glory to the Father, and to the Son, and to the Holy Spirit.

Both now, and ever, and unto the ages of the ages. Amen.

Holy Immortal One, have mercy on us.

Then in a louder voice:

Holy God, Holy Strong One, Holy Immortal One, have mercy on us.

And after this we say a Troparion of the Resurrection (to wit if it be the Lord's-day; but if it be a Feast, that of the Feast): for the 1st, 2nd, 3rd, and 4th Tones, the following, of John the Damascene. Tone iv.

To-day is salvation come to the world: let us sing to him that arose from the grave, and is the author of our life; for having by death destroyed death, he hath given us the victory, and the great mercy.

But for the 1st plagal, 2nd plagal, varys, and 4th Tones, we say the following, of the same author, to Tone ii.

Being risen from the tomb, and having burst the bonds of Hades, thou hast loosed the condemnation of death, O Lord, delivering all from the snares of the enemy: having manifested thyself to thine Apostles, thou sentest them to preach, and through them hast granted thy peace to the universe, O only very merciful.

Εἶτα λέγει ὁ Διάκονος, εἶπερ τύχη, τὴν Ἐκτενὴ· εἰ δὲ μή, ὁ Ἱερεύς·

Ἐλέησον ἡμᾶς, ὁ Θεός, κατὰ τὸ μέγα ἔλεός σου· δεόμεθά σου, ἐπάκουσον, καὶ ἐλέησον.

Ὁ Χορός· Κύριε ἐλέησον. Ἐκ γ'.

Ετι δεόμεθα ὑπὲρ τῶν εὐσεβῶν καὶ Ὁρθοδόξων Χριστιανῶν.

Ὁ Χορός· Κύριε ἐλέησον. Ἐκ γ'.

Ετι δεόμεθα ὑπὲρ τοῦ Ἀρχιεπισκόπου ἡμῶν (τοῦ δεῖνος).

Ὁ Χορός· Κύριε ἐλέησον. Ἐκ γ'.

Ἐτι δεόμεθα ὑπὲρ τῶν Ἀδελφῶν ἡμῶν, τῶν Ἱερέων, Ἱερομονάχων, Ἱεροδιακόνων, καὶ Μοναχῶν, καὶ πάσης τῆς ἐν Χριστῷ ἡμῶν Ἀδελφότητος.

Ὁ Χορός· Κύριε ἐλέησον. Ἐκ γ'.

Ἐτι δεόμεθα ὑπὲρ τῶν μακαρίων καὶ ἀειμνήστων Κτιτόρων τῆς ἁγίας Μονῆς ταύτης (ἥ, τοῦ ἁγίου Οἴκου τούτου)· καὶ ὑπὲρ πάντων τῶν προαναπαυσαμένων πατέρων, καὶ ἀδελφῶν ἡμῶν, τῶν ἐνθάδε εὐσεβῶς κειμένων, καὶ ἀπανταχοῦ Ὁρθοδόξων.

Ὁ Χορός· Κύριε ἐλέησον. Ἐκ γ'.

Ἐτι δεόμεθα ὑπὲρ ἐλέους, ζωῆς, εἰρήνης, υἱείας, σωτηρίας, ἐπισκέψεως, συγχωρήσεως, καὶ ἀφέσεως τῶν ἁμαρτιῶν τῶν δούλων τοῦ Θεοῦ, τῶν Ἀδελφῶν τῆς ἁγίας Μονῆς ταύτης (ἥ, τοῦ ἁγίου Οἴκου τούτου).

Ὁ Χορός· Κύριε ἐλέησον. Ἐκ γ'.

Ἐτι δεόμεθα ὑπὲρ τῶν καρποφορούντων καὶ καλλιε-

Then the Deacon, if present, saith the Ektene;
but if not, the Priest:

Have mercy on us, O God, according to thy great mercy: we beseech thee, hearken, and have mercy.

The Choir: Lord have mercy. Thrice.

Again, we beseech for pious and Orthodox Christians.

The Choir: Lord, have mercy. Thrice.

Again, we beseech for our Archbishop N.

The Choir: Lord, have mercy. Thrice.

Again, we beseech for our Brethren, the Priests, Hiero-Monks, Hiero-Deacons, and Monks, and all our Brotherhood in Christ.

The Choir: Lord, have mercy. Thrice.

Again, we beseech for the blessed and ever-memorable Founders of this holy Abode (or, of this holy House); and for all our heretofore deceased fathers, and brethren, that are piously lying here, and elsewhere, Orthodox believers.

The Choir: Lord, have mercy. Thrice.

Again, we beseech for mercy, life, peace, health, salvation, visitation, forgiveness, and remission of the sins of the servants of God, the Brethren of this holy Abode (or, of this holy House).

The Choir: Lord, have mercy. Thrice.

Again, we beseech for those that bear fruit and do good works in this holy and all-venerable

γούντων ἐν τῷ ἁγίῳ καὶ πανσέπτῳ Ναῷ τούτῳ, κοπι-
ώντων, ψαλλόντων· καὶ ὑπὲρ τοῦ περιεστῶτος λαοῦ,
τοῦ ἀπεκδεχομένου τὸ παρὰ σοῦ μέγα καὶ πλούσιον ἔλεος.

Ὁ Χορός· Κύριε ἐλέησον. Ἐκ γ'.

Ὁ Ἱερεὺς ἐκφωνῶν·

Ὅτι ἐλεήμων καὶ φιλόανθρωπος Θεὸς ὑπάρχεις, καὶ σοὶ
τὴν δόξαν ἀναπέμπομεν, τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ
Ἁγίῳ Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν
αἰώνων.

Ὁ Χορός· Ἀμήν.

Ὁ Διάκονος·

Πληρώσωμεν τὴν ἐωθινήν δέησιν ἡμῶν τῷ Κυρίῳ.

Ὁ Χορός· Κύριε ἐλέησον.

Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς, ὁ
Θεός, τῇ σῇ χάριτι.

Ὁ Χορός· Κύριε ἐλέησον.

Τὴν ἡμέραν πᾶσαν, τελείαν, ἁγίαν, εἰρηνικὴν, καὶ ἀνα-
μάρτητον, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Ὁ Χορός· Παράσχου Κύριε.

Ἄγγελον εἰρήνης, πιστὸν ὁδηγόν, φύλακα τῶν ψυχῶν
καὶ τῶν σωμάτων ἡμῶν, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Ὁ Χορός· Παράσχου Κύριε.

Συγγνώμην καὶ ἄφεσιν τῶν ἁμαρτιῶν καὶ τῶν πλημ-
μελημάτων ἡμῶν, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Ὁ Χορός· Παράσχου Κύριε.

Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς ἡμῶν, καὶ εἰρή-
νην τῷ κόσμῳ, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Church, that labour, that sing; and for the people standing around, who are expecting the great and rich mercy that is from thee.

The Choir: Lord, have mercy. Thrice.

The Priest aloud:

For a merciful God and lover of man art thou, and to thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto the ages of the ages.

The Choir: Amen.

The Deacon:

Let us complete our morning entreaty to the Lord.

The Choir: Lord, have mercy.

Succour us, save us, have mercy on us, and keep us, O God, by thy grace.

The Choir: Lord, have mercy.

That the whole day may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

The Choir: Grant, O Lord.

An Angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

The Choir: Grant, O Lord.

Forgiveness and remission of our sins and transgressions, let us ask of the Lord.

The Choir: Grant, O Lord.

What is good and profitable for our souls, and peace for the world, let us ask of the Lord.

‘Ο Χορός· Παράσχου Κύριε.

Τὸν ὑπόλοιπον χρόνον τῆς ζωῆς ἡμῶν ἐν εἰρήνῃ καὶ μετανοίᾳ ἐκτελέσαι, παρὰ τοῦ Κυρίου αἰτησώμεθα.

‘Ο Χορός· Παράσχου Κύριε.

Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν, ἀνώδυνα, ἀνεπαίσχυντα, εἰρηνικά, καὶ καλὴν ἀπολογίαν τὴν ἐπὶ τοῦ φοβεροῦ Βήματος τοῦ Χριστοῦ, αἰτησώμεθα.

‘Ο Χορός· Παράσχου Κύριε.

Τῆς ἱΠαναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, Δεσποίνης ἡμῶν Θεοτόκου, καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν Ἀγίων μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους, καὶ πᾶσαν τὴν ζωὴν ἡμῶν, Χριστῷ τῷ Θεῷ παραθώμεθα.

‘Ο Χορός· Σοί, Κύριε.

‘Ο Ἱερεὺς ἐκφώνως·

“Οτι Θεὸς ἐλέους, καὶ οἰκτιρμῶν, καὶ φιλανθρωπίας ὑπάρχεις, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ Ἀγίῳ Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

‘Ο Χορός· Ἀμήν.

‘Ο Ἱερεὺς· Εἰρήνη πᾶσι (εὐλογῶν).

‘Ο Χορός· Καὶ τῷ πνεύματί σου.

‘Ο Διάκονος· Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

‘Ο Χορός· Σοί, Κύριε

‘Ο δὲ Ἱερεὺς ἐπεύχεται μυστικῶς·

Κύριε ἅγιε, ὁ ἐν ὑψηλοῖς κατοικῶν, καὶ τὰ ταπεινὰ ἐφορῶν, καὶ τῷ παντεφύρῳ σου ὀμματι ἐπιβλέπων ἐπὶ

The Choir: Grant, O Lord.

That the remaining time of our life may be spent in peace and penitence, let us ask of the Lord.

The Choir: Grant, O Lord.

A Christian end to our life, painless, without shame, peaceful, and a good defence at the fearful Tribunal of Christ, let us ask.

The Choir: Grant, O Lord.

Of our All-holy, undefiled, exceedingly blessed, glorious Lady, Theotokos, and ever-virgin, Mary, with all the Saints, making mention, ourselves and one another, and all our life, let us commend to Christ the God.

The Choir: To thee, O Lord.

The Priest aloud:

For a God of mercy, and compassions, and love toward man art thou, and to thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto the ages of the ages.

The Choir: Amen.

The Priest: Peace to all (blessing).

The Choir: And to thy spirit.

The Deacon: Let us bow down our heads to the Lord.

The Choir: To thee, O Lord.

And the Priest prayeth secretly:

O holy Lord, who dwellest on high, and regardest the lowly, and with thine all-seeing eye lookest upon the whole creation; to thee have

πάσαν τὴν κτίσιν, σοὶ ἐκλίναμεν τὸν αὐχένα τῆς ψυχῆς
καὶ τοῦ σώματος, καὶ δεόμεθά σου, Ὑγιε Ἀγίων· Ἐκ-
τεινον τὴν χεῖρά σου τὴν ἀόρατον ἐξ ἀγίου κατοικητη-
ρίου σου, καὶ εὐλόγησον πάντας ἡμᾶς· καὶ εἴτι ἡμάρτομεν
ἐκουσίως, ἢ ἀκουσίως, ὡς ἀγαθὸς καὶ φιλόανθρωπος Θεός,
συγχώρησον, δωρούμενος ἡμῖν τὰ ἐγκόσμια καὶ ὑπερκόσμια
ἀγαθὰ σου.

Ἐκφώνως·

Σὸν γάρ ἐστι τὸ ἐλεεῖν, καὶ σώζειν ἡμᾶς, ὁ Θεὸς ἡμῶν,
καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ,
καὶ τῷ Ἀγίῳ Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας
τῶν αἰώνων.

Ὁ Χορὸς· Ἀμήν.

Εἶτα λέγει ὁ Διάκονος·

Σοφία.

Ὁ Χορὸς· Εὐλόγησον, Δέσποτα.

Ὁ Ἱερεύς·

Ὁ ὢν εὐλογητός, Χριστὸς ὁ Θεὸς ἡμῶν, πάντοτε·
νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορὸς· Ἀμήν.

Ὁ Προεστὴς·

Στερεώσαι Κύριος ὁ Θεὸς τὴν ἁγίαν καὶ ἀμώμητον
Πίστιν τῶν εὐσεβῶν καὶ Ὁρθοδόξων Χριστιανῶν, σὺν
τῇ ἁγίᾳ Ἐκκλησίᾳ ταύτῃ, καὶ τῇ Πόλει ταύτῃ, εἰς αἰῶνας
αἰώνων.

Ὁ Χορὸς· Ἀμήν.

Ὁ Ἱερεύς· Ὑπεραγία Θεοτόκε, σῶσον ἡμᾶς.

we bowed the neck of our soul and body, and we beseech thee, O Saint of Saints:—Stretch forth thine invisible hand from thy holy dwelling-place, and bless us all; and if in anywise we have sinned, voluntarily, or involuntarily, do thou, as a good God and lover of man, pardon the same, granting us thy good things, both of this world, and above this world.

Aloud:

For thine it is to have mercy, and to save us, O our God, and to thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto the ages of the ages.

The Choir: Amen.

Then the Deacon saith:

Wisdom!

The Choir: Bless, Master.

The Priest:

The 'Existing' is blessed, even Christ our God, always: now, and ever, and unto the ages of the ages.

The Choir: Amen.

The Prelate:

May the Lord God stablish the holy and blameless Faith of pious and Orthodox Christians, together with this holy Church, and this City, unto ages of ages.

The Choir: Amen.

The Priest: O exceedingly holy Theotokos, save us.

Ὁ Χορός·

Τὴν τιμιωτέραν τῶν Χερουβίμ, καὶ ἐνδοξοτέραν ἀσυγκρίτως τῶν Σεραφίμ, τὴν ἀδιαφθόρως Θεὸν Λόγον τεκοῦσαν, τὴν ὄντως Θεοτόκον, σὲ μεγαλύνομεν.

Καὶ ἄρχεται ἡ Πρώτη Ὡρα· εἰ δὲ μή, εὐθὺς γίνεται Ἀπόλυσις.



Ἐν τοῖς Σάββασι, μετὰ τὴν τοῦ Ἀμώμου Στιχολογίαν, ψάλλονται τὰ ἐφεξῆς Νεκρώσιμα Εὐλογητάρια εἰς Ἦχον πλ. α'.

Εὐλογητὸς εἶ, Κύριε, δίδαξόν με τὰ δικαιώματά σου.

Τῶν Ἀγίων ὁ χορὸς εὗρε πηγὴν τῆς ζωῆς, καὶ θύραν Παραδείσου· εὗρω καὶ γὼ τὴν ὁδὸν διὰ τῆς μετανοίας· τὸ ἀπολωλὸς πρόβατον ἐγὼ εἰμι· ἀνακάλεσαί με, Σωτήρ, καὶ σῶσόν με.

Εὐλογητὸς εἶ, Κύριε

Οἱ τὸν Ἀμνὸν τοῦ Θεοῦ κηρύξαντες, καὶ σφαγιασθέντες ὥσπερ ἄρνες, καὶ πρὸς ζωὴν τὴν ἀγήρω, ἅγιοι, καὶ αἱδιδιον μετατεθέντες, τοῦτον ἐκτενῶς, Μάρτυρες, αἰτήσασθε ὀφλημάτων λύσιν ἡμῖν δωρήσασθαι.

Εὐλογητὸς εἶ, Κύριε

Οἱ τὴν ὁδὸν τὴν στενὴν βαδίσαντες τεθλιμμένην πάντες οἱ ἐν βίῳ· οἱ τὸν σταυρὸν ὡς ζυγὸν ἀράμενοι, καὶ ἐμοὶ ἀκολουθήσαντες ἐν πίστει, δεῦτε ἀπολαύετε τὴν ἡτοίμασα ὑμῖν βραβεῖα, καὶ στέφη τὰ οὐράνια.

Εὐλογητὸς εἶ, Κύριε

Εἰκὼν εἰμι τῆς ἀρρήτου δόξης σου, εἰ καὶ στίγματα

The Choir:

More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, who without corruption barest God the Word, verily the Theotokos, thee we magnify.

And the First Hour is begun; but if not, straightway there is made Dismission.



On Sabbaths, after the Stichologia of the Amomos, there are sung the following Evlogetaria of the Dead to the 1st plagal Tone.

Blessed art thou, O Lord, teach me thine ordinances.

The choir of the Saints have found the fount of life, and the door of Paradise; may I also find the way through penitence: the lost sheep am I; do thou recall me, O Saviour, and save me.

Blessed art thou, O Lord . . .

Ye that preached the Lamb of God, and were slain like lambs, and, being holy, are translated unto the unfading and eternal life, him, O Martyrs, ask earnestly, that to us there may be given deliverance from our offences.

Blessed art thou, O Lord . . .

Ye that along the narrow straightened way have all walked in life: ye that, as a yoke, have taken up the cross, and followed me in faith, come, enjoy the prizes which I have prepared for you, and the heavenly crowns.

Blessed art thou, O Lord . . .

An image am I, of thine unspeakable glory,

φέρω πταισμάτων· οἰκτείρησον τὸ σὸν πλάσμα, Δέσποτα, καὶ καθάρισον σὴ εὐσπλαγχνία, καὶ τὴν ποθεινὴν πατρίδα παράσχου μοι, Παραδείσου πάλιν ποιῶν πολίτην με.

Εὐλογητὸς εἶ, Κύριε

Ὁ παλάμη ἐκ μὴ ὄντων πλάσας με, καὶ εἰκόνι σου θείᾳ τιμήσας, παραβάσει ἐντολῆς δὲ πάλιν με ἐπιστρέψας εἰς γῆν ἐξ ἧς ἐλήφθην, εἰς τὸ καθ' ὁμοίωσιν ἐπανάγαγε, τὸ ἀρχαῖον κάλλος ἀναμορφώσασθαι.

Εὐλογητὸς εἶ, Κύριε

Ἀνάπαυσον, ὁ Θεός, τοὺς δούλους σου, καὶ κατὰταξον αὐτοὺς ἐν Παραδείσῳ, ὁποῦ χοροὶ τῶν Ἀγίων, Κύριε, καὶ οἱ δίκαιοι ἐκλάμπουσιν ὡς φωστῆρες· τοὺς κεκοιμημένους δούλους σου ἀνάπαυσον, παρορῶν αὐτῶν πάντα τὰ ἐγκλήματα.

Δόξα

Τριαδικόν. Τὸ τριλαμπές τῆς μιᾶς Θεότητος εὐσεβῶς ὑμνήσωμεν βοῶντες· Ἅγιος εἶ, ὁ Πατὴρ ὁ ἀναρχος, ὁ συν-ἀναρχος Υἱός, καὶ Θεῖον Πνεῦμα· φώτισον ἡμᾶς πίστει σοι λατρεύοντας, καὶ τοῦ αἰωνίου πυρὸς ἐξάρπασον.

Καὶ νῦν

Θεοτοκίον. Χαῖρε, Σεμνή, ἡ Θεὸν σαρκὶ τεκοῦσα, εἰς πάντων σωτηρίαν, δι' ἧς γένος τῶν ἀνθρώπων εὗρατο τὴν σωτηρίαν· διὰ σοῦ εὗρομεν Παράδεισον, Θεοτόκε, ἀγνή, εὐλογημένη·

Ἀλληλουῖα. Ἀλληλουῖα. Ἀλληλουῖα. Δόξα σοι, ὁ Θεός. Ἐκ. γ'.



although I bear the marks of stumblings: have thou compassion on thy creature, O Master, and cleanse me in thy tenderness of heart; and the desired fatherland grant thou me, of Paradise making me again a citizen.

Blessed art thou, O Lord . . .

Thou that with thy palm out of nothing didst fashion me, honouring me with thy divine image, but for transgression of the commandment didst make me to return again to the earth whence I was taken, into that likeness restore me, transforming me into my former beauty.

Blessed art thou, O Lord . . .

Give repose, O God, to thy servants, and order them in Paradise, where choirs of the Saints, O Lord, and the righteous shall shine as luminaries: to thy servants that are fallen asleep give thou repose, overlooking all the accusations against them.

Glory . . .

Triadikon. The triple brightness of the one Deity, let us piously hymn, crying out: Holy art thou, Father unoriginate, and thou co-unoriginate Son, and thou Divine Spirit: enlighten us who in faith worship thee, and from eternal fire rescue us.

Both now . . .

Theotokion. Hail! O August One, who barest God in flesh, for the salvation of all, through whom the race of men have found salvation; through thee may we find Paradise, O Theotokos, chaste, and blessed.

Alleluia. Alleluia. Alleluia. Glory to thee, the God. Thrice.



Εἰ οὐκ ἔστι Κυριακή, ἡ Ἑορτή, εὐθὺς μετὰ τὴν Στιχολογίαν τοῦ Ψαλτηρίου καὶ τὰ Καθίσματα εἰς τὴν τάξιν αὐτῶν, λέγομεν τὸν Ν'. Ψαλμὸν, καὶ ἀρχόμεθα τῶν Κανόνων, ἀναγινώσκοντες καὶ τὰς ἐννέα ᾠδὰς, ὡς ἐξῆς (ἢ ψάλλοντες Στίχους μόνον τινὰς ἐξ αὐτῶν, κατὰ τὴν ἡμέραν, καὶ τὴν ποσότητα τῶν Τροπαρίων τοῦ Κανόνος).

ᾠδὴ Πρώτη.

ᾠδὴ Μωσέως ἐν τῇ Ἑξόδῳ (Κεφ. ιε'. 1—9).

Τῷ Κυρίῳ ᾄσωμεν, ἐνδόξως γὰρ δεδόεσται.

Ἄσωμεν τῷ Κυρίῳ

ᾠδὴ Δευτέρα.

Ἰστέον, ὅτι ἡ Β'. ᾠδὴ οὐδέποτε στιχολογεῖται, εἰ μὴ ἐν μόνῃ τῇ Μεγάλῃ Τεσσαρακοστῇ· μετὰ δὲ τὴν Α'. στιχολογοῦμεν αὐτὴν ἕως τέλους. Εἰς δὲ τὰ Τροπάρια λέγομεν, ἐνὶ ἐκάστῳ·

Δόξα σοι, ὁ Θεὸς ἡμῶν, δόξα σοι.

ᾠδὴ Μωσέως ἐν τῷ Δευτερονομίῳ (Κεφ. λβ'. 1—43).

Πρόσεχε οὐρανέ

ᾠδὴ Τρίτη.

Προσευχὴ Ἀννης τῆς μητρὸς Σαμουὴλ τοῦ Προφήτου (Α'. Βασιλειῶν. Κεφ. β'. 1—10).

Ἅγιος εἶ, Κύριε, καὶ σέ ὕμνεῖ τὸ πνεῦμά μου.

Ἐστερεώθη ἡ καρδία μου ἐν Κυρίῳ

ᾠδὴ Τετάρτη.

Προσευχὴ Ἀββακούμ τοῦ Προφήτου (Κεφ. γ'. 1—19).

Δόξα τῇ δυνάμει σου, Κύριε.

Κύριε, εἰσακήκοα τὴν ἀκοήν σου

If it be not the Lord's-day, or a Feast, immediately after the Stichologia of the Psalter and the Kathismata according to their order, we say the 50th Psalm, and begin the Canons, reading withal the nine Odes, as following (or singing certain Stichoi only from them, according to the day, and the number of the Troparia of the Canon).

First Ode.

An Ode of Moses in Exodus (Chap. xv. 1—19).
To the Lord will we sing, for gloriously is he glorified.

We will sing to the Lord . . .

Second Ode.

Note, that the 2nd Ode is never recited, except only in the Great Quadragesima; and after the 1st Ode we recite it unto the end. And for the Troparia we say, for each one:

Glory to thee, our God, glory to thee.

An Ode of Moses in Deuteronomy (Chap. xxxii. 1—43).

Attend, O heaven . . .

Third Ode.

A Prayer of Anna the mother of Samuel the Prophet (I Reigns. Chap. ii. 1—10).

Holy art thou; O Lord, and thee doth my spirit hymn.

Established is my heart in the Lord . . .

Fourth Ode.

A Prayer of Abbakum the Prophet (Chap. iii. 1—19).

Glory to thy power, O Lord.

O Lord, I have heard thy report . . .

Ῥδὴ Πέμπτη.

Προσευχὴ Ἑσαΐου τοῦ Προφήτου (Κεφ. ΚΣ'. 9—20).

Κύριε ὁ Θεὸς ἡμῶν, εἰρήνην δὸς ἡμῖν.

Ἐκ νεκτὸς ὀρθρίζει τὸ πνεῦμά μου

Ῥδὴ Ἑκτη.

Προσευχὴ Ἰωνᾶ τοῦ Προφήτου (Κεφ. β'. 3—10).

Ὡς τὸν Προφήτην Ἰωνᾶν, σῶσον ἡμᾶς, Κύριε.

Ἐβόησα ἐν θλίψει μου πρὸς Κύριον

Ῥδὴ Ἑβδόμη.

Προσευχὴ τῶν ἁγίων Τριῶν Παίδων (Δαν. Κεφ. γ'.

26—51).

Τῶν Πατέρων καὶ ἡμῶν Θεός, εὐλογητὸς εἶ.

Εὐλογητὸς εἶ, Κύριε

Ἡ τῶν Τριῶν ὕμνησις, ἣν ἤδον Νέοι (Δαν. Κεφ. γ'. 52—56)

Εὐλογητὸς εἶ, Κύριε

Ῥδὴ Ὀγδόη:

Ὑμνος τῶν ἁγίων Τριῶν Παίδων (Δαν. Κεφ. γ'. 57—88).

Τὸν Κύριον ὑμνεῖτε, τὰ ἔργα, καὶ ὑπερυψοῦτε εἰς πάν-
τας τοὺς αἰῶνας.

Εὐλογεῖτε, πάντα τὰ ἔργα Κυρίου, τὸν Κύριον . .

Ῥδὴ Ἐννάτη.

Ῥδὴ τῆς Θεοτόκου. Ἐκ τοῦ κατὰ Λουκᾶν (Κεφ. α'.

46—55).

Τὴν Θεοτόκον ἐν ὕμνοις μεγαλύνωμεν.

Μεγαλύνει ἡ ψυχὴ μου τὸν Κύριον

Προσευχὴ Ζαχαρίου τοῦ πατρὸς τοῦ Προδρόμου (Λουκ.
α'. 68—79).

Fifth Ode.

A Prayer of Hesaias the Prophet (Chap. xxvi.
9—20).

O Lord our God, give peace unto us.
By night my spirit watcheth early . . .

Sixth Ode.

A Prayer of Jonas the Prophet (Chap. ii. 3—10).
As the Prophet Jonas (thou didst save), save us,
O Lord.

I have cried out in mine affliction unto the .
Lord . .

Seventh Ode.

A Prayer of the holy Three Children (Dan. Chap.
iii. 26—51).

Our Fathers' God, and ours, blessed art thou.
Blessed art thou, O Lord . . .

The hymn of the Three, which the Youths sang
(Dan. Chap. iii. 52—56).

Blessed art thou, O Lord . . .

Eighth Ode.

A hymn of the holy Three Children (Dan. Chap.
iii. 57—88).

The Lord hymn, ye works (of his), and highly
exalt unto all the ages.

Bless the Lord, all ye works of the Lord . . .

Ninth Ode.

An Ode of the Theotokos. Out of Luke (Chap.
i. 46—55).

The Theotokos let us magnify in hymns.

My soul doth magnify the Lord . . .

A Prayer of Zacharias the father of the Precursor
(Luke i. 68—79).

Εὐλογητὸς Κύριος ὁ Θεὸς τοῦ Ἰσραὴλ

Μετὰ τὸν Εἰρμὸν εἰς τὸ τέλος τῆς Ἑννάτης Ὡδῆς λέγομεν·

Ἄξιον ἐστὶν ὡς ἀληθῶς μακαρίζειν σέ τὴν Θεοτόκον, τὴν ἀειμακάριστον καὶ παναμώμητον, καὶ Μητέρα τοῦ Θεοῦ ἡμῶν.

Τὴν τιμιωτέραν τῶν Χερουβὶμ, καὶ ἐνδοξοτέραν ἀσυγκρίτως τῶν Σεραφίμ, τὴν ἀδιαφθόρως Θεὸν Λόγον τεκοῦσαν, τὴν ὄντως Θεοτόκον, σέ μεγαλύνομεν.

Λέγομεν δὲ τοὺς Αἶνους οὕτω·

Ψαλ. ρμῃ'. Αἰνεῖτε τὸν Κύριον ἐκ τῶν οὐρανῶν· αἰνεῖτε αὐτὸν ἐν τοῖς ὑψίστοις. Σοὶ πρέπει ὕμνος, τῷ Θεῷ.

Αἰνεῖτε αὐτόν, πάντες οἱ Ἄγγελοι αὐτοῦ· αἰνεῖτε αὐτόν, πάσαι αἱ Δυνάμεις αὐτοῦ. Σοὶ πρέπει ὕμνος, τῷ Θεῷ.

Αἰνεῖτε αὐτόν, ἥλιος καὶ σελήνη· αἰνεῖτε αὐτόν, πάντα τὰ ἄστρον καὶ τὸ φῶς.

Αἰνεῖτε αὐτόν, οἱ οὐρανοὶ τῶν οὐρανῶν, καὶ τὸ ὕδωρ τὸ ὑπεράνω τῶν οὐρανῶν· αἰνεσάτωσαν τὸ Ὄνομα Κυρίου.

Ὅτι αὐτὸς εἶπε, καὶ ἐγενήθησαν· αὐτὸς ἐνετείλατο, καὶ ἐκτίσθησαν.

Ἔστησεν αὐτὰ εἰς τὸν αἰῶνα, καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος· πρόσταγμα ἔθετο, καὶ οὐ παρελεύσεται.

Αἰνεῖτε τὸν Κύριον ἐκ τῆς γῆς, ὀράκοντες, καὶ πάσαι ἄβυσσοι.

Blessed is the Lord God of Israel . . .

After the Heirmos at the end of the Ninth Ode,
we say:

Meet it is indeed to call blessed thee, the Theotokos, the ever blessed and all-blameless, and Mother of our God.

More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, who without corruption barest God the Word, verily the Theotokos, thee we magnify.

And the Ainoi we say thus:

Ps. cxlviii. Praise ye the Lord from the heavens: praise him in the highest. To thee, the God, becometh a hymn.

Praise him, all ye his Angels: praise him, all ye his Powers. To thee, the God, becometh a hymn.

Praise him, sun and moon: praise him, all ye stars and light.

Praise him, ye heavens of heavens, and the water that is above the heavens: let them praise the Name of the Lord.

For himself spake, and they were made: himself commanded, and they were created.

He hath stablished them for ever, yea for ever and ever: a decree hath he ordained, and it shall not pass away.

Praise the Lord from the earth, ye dragons, and all deeps.

Πύρ, χάλαζα, χιών, κρύσταλλος, πνεῦμα καταιγίδος, τὰ ποιοῦντα τὸν λόγον αὐτοῦ.

Τὰ ὄρη καὶ πάντες οἱ βουνοί, ἔϋλα καρποφόρα καὶ πᾶσαι κέδροι.

Τὰ θηρία καὶ πάντα τὰ κτήνη, ἔρπετὰ καὶ πετεινὰ πτερωτά.

Βασιλεῖς τῆς γῆς καὶ πάντες λαοί, ἄρχοντες καὶ πάντες κριταὶ γῆς.

Νεανίσκοι καὶ παρθένοι, πρεσβύτεροι μετὰ νεωτέρων· αἰνεσάτωσαν τὸ ὄνομα Κυρίου, ὅτι ὑψώθη τὸ ὄνομα αὐτοῦ μόνου.

Ἡ ἑξομολόγησις αὐτοῦ ἐπὶ γῆς καὶ οὐρανοῦ, καὶ ὑψώσει κέρας λαοῦ αὐτοῦ.

Ὑμνος πᾶσι τοῖς ὁσίοις αὐτοῦ, τοῖς υἱοῖς Ἰσραὴλ, λαῷ ἐγγίζοντι αὐτῷ.

Ψαλ. ρμθ'. Ἀσατε τῷ Κυρίῳ ᾄσμα καινόν· ἡ αἰνεσις αὐτοῦ ἐν Ἐκκλησίᾳ ὁσίων.

Εὐφρανθήτω Ἰσραὴλ ἐπὶ τῷ ποιήσαντι αὐτόν, καὶ υἱοὶ Σιὼν ἀγαλλιάσθωσαν ἐπὶ τῷ Βασιλεῖ αὐτῶν.

Αἰνεσάτωσαν τὸ ὄνομα αὐτοῦ ἐν χορῷ, ἐν τυμπάνῳ καὶ ψαλτηρίῳ ψαλάτωσαν αὐτῷ.

Ὅτι εὐδοκεῖ Κύριος ἐν τῷ λαῷ αὐτοῦ, καὶ ὑψώσει πρᾶεῖς ἐν σωτηρίᾳ.

Καυχῆσονται ὅσοι ἐν δόξῃ, καὶ ἀγαλλιάσονται ἐπὶ τῶν κοιτῶν αὐτῶν.

Αἱ ὑψώσεις τοῦ Θεοῦ ἐν τῷ λάρυγγι αὐτῶν, καὶ ῥομφαίαι δίστομοι ἐν ταῖς χερσὶν αὐτῶν.

Fire, hail, snow, ice, wind of the tempest, that perform his word.

The mountains and all the hills, fruit trees and all cedars.

The wild beasts and all the cattle, reptiles and feathered fowls.

Kings of the earth and all peoples, princes and all judges of the earth.

Young men and maidens, elders with the younger: let them praise the Name of the Lord, for exalted is the Name of him only.

The confession of him is above earth and heaven; and he shall exalt the horn of his people.

A hymn is for all his pure ones, for the children of Israel, a people that draweth near to him.

Ps. cxlix. Sing ye to the Lord a new song: his praise is in the Church of the pure.

Let Israel rejoice in him that made him; and let the children of Sion exult in their King.

Let them praise his Name in choir; with timbrel and psaltery let them offer psalmody to him.

For the Lord taketh pleasure in his people, and will exalt the meek in salvation.

The pure shall boast in glory, and shall exult upon their beds.

The extollings of God shall be in their throat, and two-edged swords in their hands.

Τοῦ ποιῆσαι ἐκδίκησιν ἐν τοῖς ἔθνεσιν, ἐλεγμοὺς ἐν τοῖς λαοῖς.

Τοῦ δῆσαι τοὺς βασιλεῖς αὐτῶν ἐν πέδαις, καὶ τοὺς ἐνδόξους αὐτῶν ἐν χειροπέδαις σιδηραῖς.

Τοῦ ποιῆσαι ἐν αὐταῖς κρίμα ἔγγραπτον. Δόξα αὕτη ἔσται πᾶσι τοῖς ὁσίοις αὐτοῦ.

Ψαλ. ρν'. Αἰνεῖτε τὸν Θεὸν ἐν τοῖς Ἀγίοις αὐτοῦ ('Ορα σελ. 154).

Δόξα Καὶ νῦν

Εἴτα·

Σοὶ δόξα πρέπει, Κύριε ὁ Θεὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ Ἁγίῳ Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Καί·

Δόξα σοι τῷ δείξαντι τὸ φῶς.

Δόξα ἐν ὑψίστοις Θεῷ, ἕως τοῦ, καὶ αἰνέσω τὸ Ὄνομά σου εἰς τὸν αἰῶνα, καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος. Εἴτα ὑπέμβηθι εἰς τό, Κύριε, καταφυγὴ ἐγενήθης, καὶ λέγε ἕως τοῦ, Παράτεινον τὸ ἔλεός σου τοῖς γινώσκουσί σε.

Καταξίωσον, Κύριε, ἐν τῇ ἡμέρᾳ ταύτῃ, μέχρι τέλους ('Ορα σελ. 36).

Ὁ Ἱερεὺς·

Πληρώσωμεν τὴν ἐωθινὴν δέησιν ἡμῶν τῷ Κυρίῳ, καὶ τὰ λοιπὰ μέχρι τοῦ, Σὸν γὰρ ἐστι τὸ ἐλεεῖν.

Εἴτα τὰ τῆς Ὀκτωήχου Στιχηρά, μετὰ τῶν Στίχων αὐτῶν.

Στίχος α'. Ἐνεπλήσθημεν τὸ πρωτὶ τοῦ ἐλέους σου,

To execute vengeance among the nations,
chastisements among the peoples.

To bind their kings with fetters, and their nobles
with manacles of iron.

To execute among them the judgement written.
This glory shall be to all his pure ones.

Ps. cl. Praise ye the God in his Saints (See
page 155).

Glory Both now

Then:

To thee glory becometh, O Lord our God, and
to thee we send up glory, to the Father, and to
the Son, and to the Holy Spirit, now, and ever,
and unto the ages of the ages. Amen.

And:

Glory to thee who hast shewed the light.

Glory to God in the highest, as far as, and I will
praise thy Name for ever, yea for ever and ever.
Then pass on to, O Lord, a refuge hast thou
become, and say as far as, O continue thy mercy
to those that know thee.

Vouchsafe, O Lord, that this day, unto the
end (See page 37).

The Priest:

Let us complete our morning entreaty to the
Lord, and the rest as far as, For thine it is to
have mercy.

Then the Stichera out of the Oktoechos with
their Stichoi.

i Stichos. We have been filled in the morning

Κύριε, καὶ ἡγαλλιασάμεθα, καὶ εὐφρανθήμεν ἐν πάσαις ταῖς ἡμέραις ἡμῶν. Εὐφρανθήμεν, ἀνθ' ὧν ἡμερῶν ἐταπείνωσας ἡμᾶς, ἐτῶν ὧν εἶδομεν κακά· καὶ ἴδε ἐπὶ τοὺς δούλους σου καὶ ἐπὶ τὰ ἔργα σου, καὶ δόξησιν τοὺς υἱοὺς αὐτῶν.

Στίχος β'. Καὶ ἔστω ἡ λαμπρότης Κυρίου τοῦ Θεοῦ ἡμῶν ἐφ' ἡμᾶς, καὶ τὰ ἔργα τῶν χειρῶν ἡμῶν κατεύθυνον ἐφ' ἡμᾶς, καὶ τὸ ἔργον τῶν χειρῶν ἡμῶν κατεύθυνον.

Δόξα . . . Καὶ νῦν . . . Τὸ ἰδιόμελον, εἰ ἔστιν.

Εἶτα τό·

Ἀγαθὸν τὸ ἐξομολογεῖσθαι τῷ Κυρίῳ, καὶ ψάλλειν τῷ ὀνόματί σου, Ὑψιστε. Τοῦ ἀναγγέλλειν τὸ πρῶτ' ἡμερῶν σου, καὶ τὴν ἀλήθειάν σου κατὰ νύκτα.

Μεθ' οὗ, Τρισάγιον. Παναγία Τριάς. Πάτερ ἡμῶν. Ὅτι σου ἔστι.

Τὸ Ἀπολυτίκιον τῆς ἡμέρας. Δόξα . . . Καὶ νῦν . . . Θεοτοκίον.

Ὁ Ἱερεύς·

Ἐλέησον ἡμᾶς, ὁ Θεός, κατὰ τὸ μέγα ἔλεός σου, καὶ τὰ λοιπά.

Καὶ μετὰ τὴν Ἐκφώνησιν, **Σοφία**· καὶ ἡμεῖς στερεοῦμεν τοὺς Βασιλεῖς.

Εἶτα ἄρχεται ἡ Πρώτη Ὠρα.



with thy mercy, O Lord, and have exulted, and rejoiced in all our days. May we rejoice for the days wherein thou hast humbled us, for the years wherein we have seen evils; and look thou upon thy servants and upon thy works, and guide their children.

ii Stichos. And let the brightness of the Lord our God be upon us; and the works of our hands direct thou upon us; yea the work of our hands do thou direct.

Glory . . Both now . . The Idiomelon, if there be any.

Then:

It is good to confess to the Lord, and to offer psalmody to thy Name, O Most High. To proclaim thy mercy in the morning, and thy truth by night.

After which, the Trisagion. O All-holy Trinity. Our Father. For thine is.

The Apolytikion of the day. Glory . . . Both now . . . Theotokion.

The Priest:

Have mercy on us, O God, according to thy great mercy, and the rest.

And after the Exclamation, Wisdom! and we pray for the stablishing of the Kings.

Then is begun the First Hour.



Εἰ δέ ἐστι Μεγάλη Τεσσαρακοστή, ποιήσαντος τοῦ Ἱερέως
Εὐλογητόν, λέγομεν πρῶτον, Τρισάγιον. **Παναγία Τριάς.**
Πάτερ ἡμῶν. Ὅτι σοῦ ἐστι. Κύριε ἐλέησον, ἕκ ιβ'.

Εἶτα· **Δεῦτε προσκυνήσωμεν** κτλ. ὡς συνήθως.

Ἀντὶ δὲ τοῦ, Θεὸς Κύριος, ψάλλομεν τό, Ἀλληλούϊα, ἐκ γ'.
κατ' Ἦχον, λέγοντες πρότερον ἓνα ἐκ τῶν ἐφεξῆς
Στίχων.

Στίχος α'. Ἐκ νυκτὸς ὀρθρίζει τὸ πνεῦμά μου πρὸς
σέ, ὁ Θεός, διότι φῶς τὰ προστάγματα σου ἐπὶ τῆς γῆς.

Στίχος β'. Δικαιοσύνην μάθετε οἱ ἐνοικοῦντες ἐπὶ
τῆς γῆς.

Στίχος γ'. Ζῆλος λήψεται λαὸν ἀπαίδευτον, καὶ νῦν
πῦρ τοὺς ὑπεναντίους ἔδεται.

Στίχος δ'. Πρόσθες αὐτοῖς κακά, Κύριε, πρόσθες αὐτοῖς
κακά τοῖς ἐνδόξοις τῆς γῆς.

Καὶ μετὰ τό, Ἀλληλούϊα, ψάλλομεν τοὺς Τριαδικούς
Ὑμνους τοῦ τυχόντος Ἦχου.

Ὅμοίως ἀντὶ τοῦ Ἑξαποστειλαρίου λέγομεν τὰ Φωταγω-
γικά κατὰ τὸν τυχόντα Ἦχον.

Μετὰ τό, Ἀγαθὸν τὸ ἐξομολογεῖσθαι τῷ Κυρίῳ, καὶ τό
Τρισάγιον, λέγομεν τὸ παρὸν Ἀπολυτίκιον·

Ἐν τῷ Ναῷ ἐστῶτες τῆς δόξης σου, ἐν οὐρανῷ ἐστά-
ναι νομίζομεν· Θεοτόκε, πύλη ἐπουράνιε, ἀνοιξον ἡμῖν
τὴν θύραν τοῦ ἐλέους σου.

Εἶτα τό, Κύριε ἐλέησον. Ἐκ μ'.

Δόξα . . . Καὶ νῦν . .

But if it be the Great Quadragesima, after the Blessing of the Priest, we say first, the Trisagion.

O All-holy Trinity. Our Father. For thine is.

Lord, have mercy, twelve times.

Then: **Come let us adore, etc.,** as usual.

But instead of, **The Lord is God,** we sing the, **Alleluia,** thrice, according to the Tone, first saying one of the following Stichoi.

i Stichos. **By night my spirit watcheth early unto thee, O God, for thy precepts are light upon the earth.**

ii Stichos. **Learn righteousness, O ye that dwell upon the earth.**

iii Stichos. **Jealousy shall take hold of an untaught people, and now fire shall devour the adversaries.**

iv Stichos. **Add upon them evils, O Lord; add evils upon those that are the glorious of the earth.**

And after the, **Alleluia,** we sing the Triadic Hymns of the Tone it happeneth to be.

Likewise instead of the Exapostelarian we say the Photagogika according to the Tone it happeneth to be.

After, **It is good to confess to the Lord,** and the Trisagion, we say this Apolytikion:

Having stood in the Temple of thy glory, we are accounted to have stood in heaven: O Theotokos, thou heavenly gate, open unto us the door of thy mercy.

Then: **Lord, have mercy. Forty times.**

Glory Both now

Τὴν τιμιωτέραν τῶν Χερουβίμ . . .

Ἐν Ὄνόματι Κυρίου εὐλόγησον, Πάτερ.

Ὁ Ἱερεὺς· Ὁ ὦν εὐλογητὸς Χριστὸς . . .

Καὶ ἡμεῖς λέγομεν τό·

Ἐπουράνιε Βασιλεῦ (Ὅρα σελ. 66).

Εἶθ' οὕτω, Μετανοίας Μεγάλας γ'. λέγοντες καθ' ἑαυτοὺς καὶ τὴν προγραφεῖσαν Εὐχὴν τοῦ Ἁγίου Ἐφραίμ·

Κύριε καὶ Δέσποτα τῆς ζωῆς μου (Ὅρα σελ. 66).

Μετὰ δὲ ταύτας, ἐτέρας Μικρὰς ιβ'. Μετανοίας, καὶ πάλιν

Μετάνοιαν Μεγάλην μίαν, ὡς δεδήλωται ἐκεῖ.

Ἀναστάντες δέ, ψάλλομεν τὴν Πρώτην Ὠραν.



More honourable than the Cherubim . . .
 In the Name of the Lord bless, Father.
 The Priest: The 'Existing' is blessed, even
 Christ . . .

And we say:

O heavenly King (See page 67).

And then we make three Great Reverences,
 saying to ourselves the afore-written Prayer of
 Saint Ephraim:

O Lord and Master of my life (See page 67).

And after these, we make twelve other Little
 Reverences, and again one Great Reverence, as
 is there indicated.

And rising up we sing the First Hour.



ΔΙΑΤΑΞΙΣ ΤΗΣ ΘΕΙΑΣ ΚΑΙ ΙΕΡΑΣ ΛΕΙΤΟΥΡΓΙΑΣ.

Μέλλων ὁ Ἱερεὺς τὴν θείαν ἐπιτελεῖν Μυσταγωγίαν, ὀφείλει προηγουμένως μὲν κατηλλαγμένος εἶναι μετὰ πάντων, καὶ μὴ ἔχειν τι κατὰ τινος· καὶ τὴν καρδίαν δέ, ὅση δύναμις, ἀπὸ πονηριῶν τηρῆσαι λογισμῶν· ἐγκρατεῦσθαί τε ἀπ' ἐσπέρας, καὶ ἐργηγορηκῶς διάγειν μέχρι τοῦ τῆς Ἱερουργίας καιροῦ.

Τοῦτου δὲ ἐπιστάντος, μετὰ τὸ ποιῆσαι τὴν συνήθη τῷ Προεστῶτι μετάνοιαν, εἰσέρχεται ἐν τῷ Ναῷ· καὶ συνάμα τῷ Διακόνῳ, ποιῶσι προσκυνήματα τρία.

Εἴτα λέγει ὁ Διάκονος·

Εὐλόγησον, Δέσποτα.

Ὁ Ἱερεὺς·

Εὐλογητὸς ὁ Θεὸς ἡμῶν, πάντοτε· νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Καὶ ἄρχεται λέγειν ὁ Διάκονος·

Δόξα σοι, ὁ Θεὸς ἡμῶν, δόξα σοι.

Βασιλεῦ οὐράνιε, Παράκλητε, τὸ Πνεῦμα τῆς ἀληθείας, ὁ πανταχοῦ παρὼν, καὶ τὰ πάντα πληρῶν, ὁ θησαυρὸς τῶν ἀγαθῶν, καὶ ζωῆς χορηγός· ἐλθέ καὶ σκηνώσον ἐν

THE ARRANGEMENT OF THE DIVINE AND SACRED LITURGY.

When a Priest is going to accomplish the divine Mystagogia, he ought above all things to be reconciled to all men, and have nothing against any; also to keep his heart, as much as possible, from evil thoughts; to practice abstinence from eventide, and continue watchful until the time of the Hierurgy.

And when this is come, after making the usual obeisance to the Prelate, he cometh into the Church; and together with the Deacon, maketh three adorations.

Then the Deacon saith:

Bless, Master.

The Priest:

Blessed is our God, always: now, and ever, and unto the ages of the ages. Amen.

And the Deacon beginneth to say:

Glory to thee, our God, glory to thee.

O heavenly King, Paraclete, the Spirit of truth, who art everywhere present, and fillest all things, the treasury of good things, and supplier of life; come and tabernacle in us, and cleanse us

ἡμῖν, καὶ καθάρισον ἡμᾶς ἀπὸ πάσης κηλίδος, καὶ σῶσον,
Ἀγαθέ, τὰς ψυχὰς ἡμῶν.

Τὸ Τρισάγιον. Ὁ Ἅγιος ὁ Θεός, Ὁ Ἅγιος Ἰσχυρός, Ὁ Ἅγιος
Αθάνατος, ἐλέησον ἡμᾶς. Ἐκ γ'.

Δόξα Πατρὶ, καὶ Υἱῷ, καὶ Ἀγίῳ Πνεύματι· καὶ νῦν,
καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Παναγία Τριάς, ἐλέησον ἡμᾶς. Κύριε, ἱλάσθητι ταῖς
ἁμαρτίαις ἡμῶν. Δέσποτα, συγχώρησον τὰς ἀνομίας
ἡμῖν. Ὁ Ἅγιε, ἐπίσκεψαι καὶ ἴασαι τὰς ἀσθενείας ἡμῶν,
ἐνεκεν τοῦ Ὁνόματός σου.

Κύριε, ἐλέησον. Ἐκ γ'.

Δόξα Πατρὶ (ἕως τέλους).

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ Ὄνομα
σου· ἐλθέτω ἡ Βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς
ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον
δός ἡμῖν σήμερον· καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς
καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ εἰσενέγκῃς
ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

Ὁ Ἱερεὺς·

Ὅτι σοῦ ἐστὶν ἡ Βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα,
τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἀγίου Πνεύματος,
νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Εἶτα λέγουσι τὰ Τροπάρια ταῦτα.

Ελέησον ἡμᾶς, Κύριε, ἐλέησον ἡμᾶς· πάσης γὰρ ἀπολο-
γίως ἀποροῦντες, ταύτην σοι τὴν ἰκεσίαν, ὡς Δεσπότη,
οἱ ἁμαρτωλοὶ προσφέρομεν· Ἐλέησον ἡμᾶς.

Δόξα . . .

from all stain, and save, O Good One, our souls.

The Trisagion. Holy God, Holy Strong One Holy Immortal One, have mercy on us. Thrice.

Glory to the Father, and to the Son, and to the Holy Spirit: both now, and ever, and unto the ages of the ages. Amen.

O All-Holy Trinity, have mercy on us. O Lord, be gracious to our sins. O Master, forgive us our iniquities. O Holy One, visit and heal our infirmities, for thy Name's sake.

Lord, have mercy. Thrice.

Glory to the Father (to the end).

Our Father that art in the heavens, hallowed be thy Name; thy Kingdom come; thy will be done, as in heaven, also on the earth: give us to-day our bread of subsistence; and forgive us our debts, as we also forgive our debtors; and lead us not into temptation, but deliver us from evil.

The Priest:

For thine is the Kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto the ages of the ages. Amen.

Then they say these Troparia.

Have mercy on us, O Lord, have mercy on us; for being devoid of all defence, we sinners offer to thee, as Master, this supplication: Have mercy on us.

Glory . . .

Κύριε, ἐλέησον ἡμᾶς· ἐπὶ σοὶ γὰρ πεποίθαμεν· μὴ ὀργισθῆς ἡμῖν σφοδρὰ, μηδὲ μνησθῆς τῶν ἀνομιῶν ἡμῶν· ἀλλ' ἐπίβλεψον καὶ νῦν ὡς εὐσπλαγχνος, καὶ λύτρωσαι ἡμᾶς ἐκ τῶν ἐχθρῶν ἡμῶν· σὺ γὰρ εἶ Θεὸς ἡμῶν, καὶ ἡμεῖς λαὸς σου· πάντες ἔργα χειρῶν σου, καὶ τὸ ὄνομά σου ἐπικεκλήμεθα.

Καὶ νῦν

Θεοτοκίον. Τῆς εὐσπλαγχνίας τὴν πύλην ἀνοιξον ἡμῖν, εὐλογημένη Θεοτόκε· ἐλπίζοντες εἰς σέ, μὴ ἀστοχήσωμεν· ῥυσθείημεν διὰ σοῦ τῶν περιστάσεων· σὺ γὰρ εἶ ἡ σωτηρία τοῦ γένους τῶν Χριστιανῶν.

Ἐπειτα ἀπέρχονται εἰς τὴν Εἰκόνα τοῦ Χριστοῦ, καὶ ἀσπάζονται αὐτήν, λέγοντες τὸ Τροπάριον·

Τὴν ἄχραντον Εἰκόνα σου προσκυνοῦμεν, Ἀγαθέ, αἰτούμενοι συγχώρησιν τῶν πταισμάτων ἡμῶν, Χριστέ ὁ Θεός· βουλήσει γὰρ ἡὐδόκησας σαρκὶ ἀνελθεῖν ἐν τῷ Σταυρῷ, ἵνα ῥύσῃ οὓς ἔπλασας ἐκ τῆς δουλείας τοῦ ἐχθροῦ. Ὅθεν εὐχαρίστως βοῶμέν σοι· Χαράς ἐπλήρωσας τὰ πάντα, ὁ Σωτὴρ ἡμῶν, παραγενόμενος εἰς τὸ σῶσαι τὸν κόσμον.

Εἶτα ἀσπάζονται καὶ τὴν Εἰκόνα τῆς Θεοτόκου, λέγοντες τὸ Τροπάριον·

Εὐσπλαγχνίας ὑπάρχουσα πηγή, συμπαθείας ἀξίωσον ἡμᾶς, Θεοτόκε· βλέψον εἰς τὸν λαὸν τὸν ἁμαρτήσαντα· δεῖξον, ὡς αἶψά, τὴν δυναστείαν σου· εἰς σέ γὰρ ἐλπίζοντες, τὸ Χαῖρε βοῶμέν σοι, ὡς ποτε ὁ Γαβριήλ, ὁ τῶν Ἀσωμάτων Ἀρχιστράτηγος.

O Lord, have mercy on us; for in thee have we trusted: be not very angry with us, nor mindful of our iniquities; but look upon us even now, since thou art tender of heart, and deliver us from our enemies; for thou art our God, and we are thy people; all of us are the work of thy hands, and we call upon thy Name.

Both now

Theotokion. The gate of thy tenderness of heart, open to us, O blessed Theotokos; hoping in thee we shall not fail; may we be delivered through thee from misfortunes; for thou art the salvation of the race of Christians.

Then they go up to the Eikon of Christ, and kiss it, saying the Troparion:

Thine undefiled Eikon we adore, O Good One, asking forgiveness of our stumblings, O Christ the God; for, of thine own will, thou wast pleased to ascend the Cross in flesh, that thou mightest deliver from the slavery of the enemy those whom thou hadst fashioned; wherefore we thankfully cry out to thee: With joy hast thou filled all things, O our Saviour, having come to save the world.

Then they kiss the Eikon of the Theotokos, saying the Troparion:

Being a fountain of tenderness of heart, vouchsafe us thy sympathy, O Theotokos: look upon the people that have sinned; shew, as ever, thy power; for hoping in thee, we cry out to thee "Hail", as once did Gabriel the Chief-captain of the Bodiless Ones.

Ἀσπάζονται καὶ τὰς λοιπὰς Εἰκόνας.

Ἔῖτα κλίνουσι τὴν κεφαλὴν, καὶ εἰπόντος τοῦ Διακό-
νου, Τοῦ Κυρίου δεηθῶμεν, λέγει ὁ Ἱερεὺς ταύτην τὴν
Εὐχὴν.

Κύριε, ἑξαπόστειλον τὴν χεῖρά σου ἔξ ὕψους κατοικη-
τηρίου σου, καὶ ἐνίσχυσόν με εἰς τὴν προκειμένην δια-
κονίαν σου, ἵνα, ἀκατακρίτως παραστάς τῷ φοβερῷ σου
Βήματι, τὴν ἀναίμακτον Ἱερουργίαν ἐπιτελέσω. Ὅτι σοῦ
ἐστὶν ἡ δύναμις, καὶ ἡ δόξα, εἰς τοὺς αἰῶνας τῶν
αἰώνων. Ἀμήν.

Ἐπειτα ποιοῦσι καὶ εἰς τοὺς Χοροὺς προσκυνήματα,
ἀνὰ ἕν· καὶ οὕτως ἀπέρχονται εἰς τὸ Θυσιαστήριον (διὰ
τῆς θύρας τοῦ νοτίου μέρους), λέγοντες·

Εἰσελεύσομαι εἰς τὸν οἶκόν σου· προσκυνήσω πρὸς
ναὸν ἁγίόν σου ἐν φόβῳ σου. Κύριε, ὁδήγησόν με ἐν
τῇ δικαιοσύνῃ σου· ἕνεκα τῶν ἐχθρῶν μου, κατεύθυνον
ἐνώπιόν σου τὴν ὁδόν μου. Ὅτι οὐκ ἔστιν ἐν τῷ στόματι
αὐτῶν ἀλήθεια, ἡ καρδία αὐτῶν ματαία· τάφος ἀνευγμέ-
νος ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν·
κρίνον αὐτοὺς, ὁ Θεός. Ἀποπεσάτωσαν ἀπὸ τῶν δια-
βουλιῶν αὐτῶν· κατὰ τὸ πλῆθος τῶν ἀσεβειῶν αὐτῶν
ἔξωσον αὐτοὺς, ὅτι παρεπίκρανάν σε, Κύριε. Καὶ εὐφραν-
θεῖησαν πάντες οἱ ἐλπίζοντες ἐπὶ σέ· εἰς αἰῶνα ἀγαλλιά-
σονται, καὶ κατασκηνώσεις ἐν αὐτοῖς· καὶ καυχῆσονται
ἐν σοὶ πάντες οἱ ἀγαπῶντες τὸ Ὄνομά σου, ὅτι σὺ
εὐλογήσεις δίκαιον. Κύριε, ὡς ὄπλῳ εὐδοκίας ἐστε-
φάνωσας ἡμᾶς.

They kiss moreover the other Eikons.

Then they bow their heads, and the Deacon having said, **Let us beseech the Lord**, the Priest saith this Prayer:

O Lord, stretch forth thy hand from on high thy dwelling place, and strenghten me for this purposed service of thee, that, standing without condemnation in thy fearful Bema, I may accomplish the unbloody Hierurgy. For thine is the power, and the glory, unto the ages of the ages. Amen.

Then they make adorations to the Choirs also, one to each; and thus go into the Altar (through the door of the south part), saying:

I will enter into thy house; I will adore toward thy holy temple in thy fear. O Lord, guide me in thy righteousness: because of mine enemies, direct my way before thee. For there is no truth in their mouth; their heart is vain; their throat is an open sepulchre; with their tongues have they dealt deceitfully: judge them, O God. Let them fall from their devices: according to the multitude of their impieties cast them out, for they have provoked thee, O Lord. And let all those that hope in thee be glad: they shall exult for ever, and thou shalt tabernacle in them; and all that love thy Name shall make their boast in thee, for thou shalt bless the righteous. O Lord, as with a shield of good will hast thou crowned us.

Ἐλθόντες δὲ εἰς τὸ Ἱερατεῖον, ποιῶσι προσκυνήματα
τρία ἔμπροσθεν τῆς ἁγίας Τραπέζης, καὶ ἀσπάζονται τὸ
ἅγιον Εὐαγγέλιον, καὶ τὴν ἁγίαν Τράπεζαν.

Εἷτα λαμβάνουσιν ἐν ταῖς χερσὶν αὐτῶν ἑκάτερος τὸ
Στοιχάριον αὐτοῦ, καὶ ποιῶσι προσκυνήματα τρία πρὸς
ἀνατολάς, λέγοντες καθ' ἑαυτὸν ἑκάτερος τό,

Ὁ Θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ.

Εἷτα προσέρχεται τῷ Ἱερεῖ ὁ Διάκονος, κρατῶν ἐν τῇ
δεξιᾷ χειρὶ τὸ Στοιχάριον σὺν τῷ Ὠραρίῳ, καὶ ὑποκλίνας
τὴν ἑαυτοῦ κεφαλὴν, λέγει·

Εὐλόγησον, Δέσποτα, τὸ Στοιχάριον σὺν τῷ Ὠραρίῳ.

Ὁ δὲ Ἱερεὺς λέγει·

Εὐλογητὸς ὁ Θεὸς ἡμῶν, πάντοτε· νῦν, καὶ ἀεί, καὶ
εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Εἷτα ὑποχωρεῖ καθ' ἑαυτὸν ὁ Διάκονος εἰς ἓν μέρος
τοῦ Ἱερατείου, καὶ ἐνδύεται τὸ Στοιχάριον, εὐχόμενος
οὕτως·

Ἀγαλλιάσεται ἡ ψυχὴ μου ἐπὶ τῷ Κυρίῳ· ἐνέδυσσε γάρ
με ἱμάτιον σωτηρίου, καὶ χιτῶνα εὐφροσύνης περιέβαλέ
με· ὡς νυμφίῳ περιέθηκέ μοι μίτραν, καὶ ὡς νύμφην
κατεκόσμησέ με κόσμῳ.

Καὶ τὸ μὲν Ὠράριον ἀσπασάμενος, ἐπιτίθησι τῷ ἀρι-
στερῷ ὤμῳ. Τὰ δὲ Ἐπιμάνικα ἐπιθέμενος ταῖς χερσίν,
ἐν μὲν τῷ δεξιῷ, λέγει·

Ἡ δεξιὰ σου, Κύριε, δεδόξασται ἐν ἰσχυΐ· ἡ δεξιὰ σου
χείρ, Κύριε, ἔθραυσεν ἐχθρούς· καὶ τῷ πλήθει τῆς δόξης
σου συνέτριψας τοὺς ὑπεναντίους.

And having entered the Sanctuary, they make three adorations before the holy Table, and kiss the holy Gospel, and the holy Table.

Then each taketh into his hand his Stoicharion, and maketh three adorations toward the east, saying to himself:

O God, be gracious to me a sinner.

Then the Deacon cometh up to the Priest, holding in his right hand his Stoicharion together with the Orarion, and bowing his head, saith:

Bless, Master, the Stoicharion with the Orarion.

And the Priest saith:

Blessed is our God, always: now, and ever, and unto the ages of ages. Amen.

Then the Deacon retireth apart by himself to some part of the Sanctuary, and putteth on his Stoicharion, praying thus:

My soul shall exult in the Lord; for he hath put on me a robe of salvation, and with a garment of gladness hath he clothed me: he hath crowned me, as a bridegroom, with a crown, and adorned me, as a bride, with adornment.

And kissing his Orarion, he putteth it on his left shoulder. Now when he putteth the Epimanika on his hands, for the right, he saith:

Thy right hand, O Lord, is glorified in strength: thy right hand, O Lord, hath shattered the enemies; and in the multitude of thy glory thou hast crushed the adversaries.

Ἐν δὲ τῷ ἀριστερῷ, λέγει·

Αἱ χεῖρές σου ἐποίησάν με, καὶ ἐπλασάν με· συνέτισόν με, καὶ μαθήσομαι τὰς ἐντολάς σου.

Καὶ ὁ Ἱερεὺς δὲ οὕτως ἐνδύεται· λαβὼν τὸ Στοιχάριον ἐν τῇ ἀριστερᾷ χειρί, καὶ προσκυνήσας τρίτον κατὰ ἀνατολάς, ὡς εἴρηται, σφραγίζων αὐτό, λέγει·

Εὐλογητὸς ὁ Θεὸς ἡμῶν, πάντοτε· νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Εἷτα ἐνδύεται αὐτό, λέγων·

Ἀγαλλιάσεται ἡ ψυχὴ μου (ἕως τέλους, ὡς ἄνωτέρω). Εἷτα λαβὼν τὸ Ἐπιτραχήλιον, καὶ σφραγίσας, περιτίθεται αὐτό, λέγων·

Εὐλογητὸς ὁ Θεός, ὁ ἐκχέων τὴν χάριν αὐτοῦ ἐπὶ τοὺς Ἱερεῖς αὐτοῦ, ὡς μῦθρον ἐπὶ κεφαλῆς, τὸ καταβαῖνον ἐπὶ πώγωνα, τὸν πώγωνα τὸν Ἀαρών, τὸ καταβαῖνον ἐπὶ τὴν ὦαν τοῦ ἐνδύματος αὐτοῦ.

Εἷτα λαβὼν τὴν Ζώνην, λέγει περιζωννύμενος·

Εὐλογητὸς ὁ Θεός, ὁ ἐπριζωννύων με δύναμιν, καὶ ἔθετο ἄμωμον τὴν δόδόν μου, πάντοτε· νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Τὰ δὲ Ἐπιμάνικα, ὡς ἄνωθεν εἴρηται.

Εἷτα λαβὼν τὸ Ὑπογονάτιον (εἰ ἔστι Πρωτοσύγκελλος, τῆς Μεγάλης Ἐκκλησίας, ἢ ἄλλος τις ἔχων ἀξίωμα), καὶ εὐλογήσας αὐτό, καὶ ἀσπασάμενος, λέγει·

Περίζωσαι τὴν ῥομφαίαν σου ἐπὶ τὸν μηρόν σου, Δυνατέ, τῇ ὡραιότητί σου καὶ τῷ κάλλει σου· καὶ ἔντεινε, καὶ κατευοδοῦ, καὶ βασίλευε, ἕνεκεν ἀληθείας καὶ

And for the left, he saith:

**Thy hands have made me, and fashioned me:
instruct me, and I shall learn thy commandments.**

Now the Priest vesteth thus:--having taken his Stoicharion into his left hand, and adored thrice toward the east, as aforesaid, signing it with the sign of the Cross, he saith:

**Blessed is our God, always: now, and ever,
and unto the ages of the ages. Amen.**

Then he putteth it on, saying:

My soul shall exult (to the end, as above).

Then taking the Epitrachelion, and signing it with the sign of the Cross, he putteth it about his neck, saying:

**Blessed is God, who poureth forth his grace
upon his Priests, as unguent on the head, that
runneth down upon the beard, even the beard
of Aaron, that runneth down upon the border of
his garment.**

Then taking the Zone, he saith, girding himself:

**Blessed is God, who girdeth me about with
power, and hath made my way blameless, al-
ways: now, and ever, and unto the ages of the
ages. Amen.**

And he taketh the Epimanika, as above.

Then taking the Hypogonation (if he be Protosyn- cellos of the Great Church, or other having the honour), and blessing and kissing it, he saith:

**Gird thy sword upon thy thigh, O Powerful
One, in thy bloom and thy beauty; and go for-
ward, and proceed prosperously, and reign, because
of truth and meekness and righteousness; and thy**

πραότητος καὶ δικαιοσύνης· καὶ ὁδηγήσει σε θαυμαστῶς
ἢ δεξιὰ σου, πάντοτε· νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας
τῶν αἰώνων. Ἀμήν.

Εἶτα λαβὼν τὸ Φελόνιον, καὶ εὐλογήσας, ἀσπάζεται,
λέγων οὕτως·

Οἱ Ἱερεῖς σοῦ, Κύριε, ἐνδύσονται δικαιοσύνην, καὶ οἱ
Ὅσοί σου ἀγαλλιάσει ἀγαλλιάσονται, πάντοτε· νῦν, καὶ
ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Εἶτα ἀπελθόντες εἰς τὸ Χωνευτήριον, νίπτουσι τὰς
χεῖρας, λέγοντες ἑκάτερος καθ' ἑαυτόν·

Νίψομαι ἐν ἁθώοις τὰς χεῖράς μου, καὶ κυκλώσω τὸ
Θυσιαστήριόν σου, Κύριε, τοῦ ἀκοῦσαί με φωνῆς αἰνέσεώς
σου, καὶ διηγῆσασθαι πάντα τὰ θαυμάσιά σου. Κύριε,
ἡγάπησα εὐπρέπειαν οἴκου σου, καὶ τόπον σκηνώματος
δόξης σου· μὴ συναπολέσης μετὰ ἀσεβῶν τὴν ψυχὴν
μου, καὶ μετὰ ἀνδρῶν αἱμάτων τὴν ζωὴν μου, ὧν ἐν
χερσὶν αἱ ἀνομίαι· ἡ δεξιὰ αὐτῶν ἐπλήσθη δώρων· ἐγὼ
δὲ ἐν ἀκακίᾳ μου ἐπορεύθην· λύτρωσαί με, Κύριε, καὶ
ἐλέησόν με· ὁ ποῦς μου ἔσται ἐν εὐθύτητι· ἐν Ἐκκλη-
σίαις εὐλόγησω σε, Κύριε.

Καὶ οὕτως ἀπέρχονται ἐν τῇ Προθέσει.

Ὁ δὲ Διάκονος εὐτρεπίζει τὰ ἱερὰ Σκεύη, τὸν μὲν
ἅγιον Δίσκον τιθεὶς ἐν τῷ μέρει τῷ ἀριστερῷ, τὸ δὲ
Ποτήριον ἐν τῷ δεξιῷ, καὶ τὰ ἄλλα σὺν αὐτοῖς.

Εἶτα προσκυνήματα τρία ἔμπροσθεν τῆς Προθέσεως
ποιήσαντες, λέγουσιν ἑκάτερος τό,

Ὁ Θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ, καὶ ἐλέησόν με.

right hand shall guide thee wondrously, always: now, and ever, and unto the ages of the ages. Amen.

Then taking the Phelonion, and blessing, he kisseth it, saying thus:

Thy Priests, O Lord, shall put on righteousness, and thy Pure Ones shall exult with exultation, always: now, and ever, and unto the ages of the ages. Amen.

Then going to the Piscina, they wash their hands, each saying to himself:

I will wash my hands among the innocent, and compass thine Altar, O Lord; that I may hear the voice of thy praise, and tell of all thy wonders. O Lord, I have loved the comeliness of thy house, and the place of the tabernacle of thy glory: destroy not my soul with the impious, nor my life with men of blood; in whose hands are iniquities, their right hand is filled with gifts: but I,—I have walked in mine innocence; redeem me, O Lord, and have mercy on me: my foot hath stood in uprightness; in the Churches will I bless thee, O Lord.

And thus they go into the Prothesis-Chapel. And the Deacon arrangeth the sacred Vessels, placing the holy Paten on the left side, and the Chalice on the right, and the other things with them.

Then making three adorations before the Prothesis-Table, each saith:

O God, be gracious to me a sinner, and have mercy on me.

Εἶτα ὁ Ἱερεὺς τὸ Τροπάριον·

Ἐξηγόρασας ἡμᾶς ἐκ τῆς κατάρας τοῦ νόμου τῷ τιμίῳ,
σου Αἵματι· τῷ Σταυρῷ προσηλωθεῖς, καὶ τῇ Λόγχῃ
κεντηθεῖς, τὴν ἀθανασίαν ἐπήγασας ἀνθρώποις, Σωτὴρ
ἡμῶν, δόξα σοι.

Εἶτα λέγει ὁ Διάκονος·

Εὐλόγησον, Δέσποτα.

Καὶ ὁ Ἱερεὺς·

Εὐλογητὸς ὁ Θεὸς ἡμῶν, πάντοτε. νῦν, καὶ ἀεὶ, καὶ
εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Εἶτα λαμβάνει, ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὴν Προσφο-
ράν, ἐν δὲ τῇ δεξιᾷ τὴν ἁγίαν Λόγχην· καὶ εἰπόντος τοῦ
Διακόνου, **Τοῦ Κυρίου δεηθῶμεν**, σφραγίζει μετ' αὐτῆς
τρίτον ἐπάνω τῆς σφραγίδος τῆς Προσφορᾶς, λέγων
ἐκάστοτε·

Εἰς ἀνάμνησιν τοῦ Κυρίου, καὶ Θεοῦ, καὶ Σωτῆρος
ἡμῶν Ἰησοῦ Χριστοῦ.

Καὶ εὐθὺς πῆγνυσι τὴν Λόγχην ἐν τῷ δεξιῷ μέρει τῆς
σφραγίδος, καὶ λέγει ἀνατέμνων·

Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη.

Ἐν δὲ τῷ ἀριστερῷ·

Καὶ ὡς ἄμνός ἄμωμος ἐναντίον τοῦ κείροντος αὐτὸν
ἄφωνος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ.

Ἐν δὲ τῷ ἄνω μέρει τῆς σφραγίδος·

Ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἤρθη.

Ἐν δὲ τῷ κάτω·

Τὴν δὲ γενεὰν αὐτοῦ τίς διηγῆσεται;

Then the Priest saith the Troparion:

Thou hast redeemed us from the curse of the law by thy precious Blood; having been nailed to the Cross, and pierced by the Lance, thou hast poured forth streams of immortality to man; O our Saviour, glory to thee.

Then the Deacon saith:

Bless, Master.

And the Priest:

Blessed is our God, always: now, and ever, and unto the ages of the ages. Amen.

Then he taketh in his left hand the Oblation, and in his right the holy Lance; and the Deacon having said, **Let us beseech the Lord**, he therewith thrice signeth with the sign of the Cross over the seal of the Oblation, saying each time:

In remembrance of our Lord, and God, and Saviour Jesus Christ.

And then he thrusteth the Lance into the right side of the seal, and saith, as he cutteth:

As a sheep to slaughter was he led.

And into the left:

And as a blameless lamb before his shearer is dumb, so he openeth not his mouth.

And into the upper part of the seal:

In his humiliation his judgement was taken away.

And into the lower:

But his generation who shall declare?

Ὁ δὲ Διάκονος ἐνοριῶν εὐλαβῶς τῇ τοιαύτῃ τελετῇ, λέγει
κατὰ μίαν ἐκάστην ἀνατομήν· **Τοῦ Κυρίου δεηθῶμεν,**
κρατῶν καὶ τὸ Ὡράριον ἐν τῇ χειρί.

Μετὰ ταῦτα, λέγει·

Ἐπαρον, Δέσποτα.

Καὶ ὁ Ἱερεὺς, ἐμβαλὼν τὴν ἁγίαν Λόγχην ἐκ πλαγίου
τοῦ δεξιοῦ μέρους τῆς Προσφορᾶς, ἐπαίρει τὸν ἅγιον
Ἄρτον, λέγων οὕτως·

Ὅτι αἵρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ.

Καὶ θείς αὐτὸν ὑπτίον ἐν τῷ ἁγίῳ Δίσκῳ, εἰπόντος τοῦ
Διακόνου, **Θῶσον, Δέσποτα,** θύει αὐτὸν σταυροειδῶς,
οὕτω λέγων·

**Θύεται ὁ Ἀμνὸς τοῦ Θεοῦ, ὁ αἵρων τὴν ἁμαρτίαν τοῦ
κόσμου, ὑπὲρ τῆς τοῦ κόσμου ζωῆς καὶ σωτηρίας.**

Καὶ στρέφει τὸ ἕτερον μέρος ἐπάνω, τὸ ἔχον τὸν Σταυ-
ρόν· καὶ εἰπόντος τοῦ Διακόνου, **Νύξον, Δέσποτα,**
νύττει αὐτὸ ἐν τῷ δεξιῷ μέρει μετὰ τῆς Λόγχης, ἀμέσως
ὑπὸ τὸ ὄνομα ΙΣ., λέγων·

**Εἰς τῶν στρατιωτῶν Λόγχῃ τὴν πλευρὰν αὐτοῦ ἐνυξε,
καὶ εὐθέως ἐξῆλθεν Αἷμα καὶ Ὑδωρ· καὶ ὁ ἑωρακὴς με-
μαρτύρηκε, καὶ ἀληθινὴ ἐστὶν ἡ μαρτυρία αὐτοῦ.**

Ὁ δὲ Διάκονος ἐγχέει ἐν τῷ ἁγίῳ Ποτηρίῳ ἐκ τοῦ νόμα-
τος ὁμοῦ καὶ τοῦ ὕδατος, εἰπὼν πρότερον πρὸς τὸν Ἱερέα·

Εὐλόγησον, Δέσποτα, τὴν ἁγίαν ἑνωσιν.

Ὅς καὶ εὐλογεῖ αὐτά, λέγων·

**Εὐλογημένη ἡ ἑνωσις τῶν Ἀγίων σου, πάντοτε· νῦν,
καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.**

And the Deacon, looking reverently on this rite, saith at each incision: **Let us beseech the Lord,** holding his Orarion in his hand.

After these things, he saith:

Take up, Master.

And the Priest, thrusting the holy Lance obliquely into the right side of the Oblation, taketh up the holy Bread, saying thus:

For his life is taken away from the earth.

And laying it inverted on the holy Paten, and the Deacon having said, **Sacrifice, Master,** he sacrificeth, cutting it in the form of a Cross, saying thus:

Sacrificed is the Lamb of God,—which taketh away the sin of the world,— for the life and salvation of the world.

And he turneth the other side upwards, which hath the Cross upon it; and the Deacon having said, **Pierce, Master,** he pierceth it on the right side with the Lance, immediately under the name Jesus, saying:

One of the soldiers with a Lance pierced his side, and straightway there came out Blood and Water: and he that hath seen hath borne witness, and his witness is true.

The Deacon then poureth into the holy Chalice wine and water, saying first to the Priest:

Bless, Master, the holy union.

Who then blesseth them, saying:

Blessed is the union of thy Saints, always: now, and ever, and unto the ages of the ages. Amen.

Καὶ λαβὼν ὁ αὐτὸς ἐν ταῖς χερσὶ τὴν δευτέραν Προσφοράν, λέγει·

Εἰς τιμὴν καὶ μνήμην τῆς ὑπερευλογημένης ἐνδόξου Δεσποίνης ἡμῶν Θεοτόκου, καὶ ἀειπαρθένου Μαρίας· ἥς ταῖς πρεσβείαις πρόσδεξαι, Κύριε, τὴν Θυσίαν ταύτην εἰς τὸ ὑπερουράνιον σου Θυσιαστήριον.

Καὶ αἵρων μετὰ τῆς Λόγχης μερίδα, τίθησιν αὐτὴν ἐν τῷ δεξιῷ μέρει τοῦ ἁγίου Ἄρτου, πλησίον τῆς μέσης αὐτοῦ, λέγων·

Παρέστη ἡ Βασίλισσα ἐκ δεξιῶν σου, ἐν ἱματισμῷ διαχρύσῳ περιβεβλημένη, πεποικιλμένη.

Εἶτα, λαβὼν τὴν τρίτην Προσφοράν, λέγει·

Εἰς τιμὴν καὶ μνήμην τοῦ τιμίου, ἐνδόξου, Προφήτου, Προδρόμου καὶ Βαπτιστοῦ Ἰωάννου.

Καὶ αἵρων μίαν μερίδα, τίθησιν αὐτὴν ἐν τῷ ἀριστερῷ μέρει τοῦ ἁγίου Ἄρτου, πλησίον αὐτοῦ, ἀπ' ἐναντι τῆς μερίδος τῆς Θεοτόκου, ποιῶν ἀρχὴν τῆς πρώτης τάξεως.

Εἶτα λέγει·

Τῶν ἁγίων ἐνδόξων Προφητῶν, Μωσέως καὶ Ἀαρών, Ἡλιοῦ καὶ Ἐλισσαίου, Δαυῖδ καὶ Ἰεσσαί· τῶν ἁγίων Τριῶν Παίδων, καὶ Δανιὴλ τοῦ Προφήτου, καὶ πάντων τῶν ἁγίων Προφητῶν.

Καὶ αἵρων δευτέραν μερίδα, τίθησιν αὐτὴν ὑποκάτω τῆς πρώτης εὐτάκτως.

Εἶτ' αὖθις λέγει.

Τῶν ἁγίων, ἐνδόξων καὶ πανευφήμων Ἀποστόλων,

And taking into his hand the second Oblation, he saith:

In honour and memory of our exceedingly blessed, glorious Lady, Theotokos and ever-virgin, Mary; at whose intercessions accept, O Lord, this Sacrifice at thy heavenly Altar.

And with the Lance taking away a portion, he placeth it on the right side of the holy Bread, near the middle thereof, saying:

There stood by on thy right hand the Queen, clothed in vesture wrought with gold, and arrayed in divers colours.

Then, taking the third Oblation, he saith:

In honour and memory of the honourable, glorious, Prophet, Precursor and Baptist John.

And taking away a portion, he placeth it on the left side of the holy Bread, near it, opposite the portion of the Theotokos, making a beginning of the first row.

Then he saith:

Of the holy, glorious Prophets, Moses and Aaron, Elias and Eliseus, David and Jesse: of the holy Three Children, and Daniel the Prophet, and of all the holy Prophets.

And taking away a second portion, he placeth it in order under the first.

Then again he saith:

Of the holy, glorious and all-famous Apostles,

Πέτρου καὶ Παύλου, τῶν Δώδεκα, καὶ Ἑβδομήκοντα, καὶ πάντων τῶν ἁγίων Ἀποστόλων.

Καὶ οὕτω τίθῃσι τὴν τρίτην μερίδα ὑποκάτω τῆς δευτέρας, τελειῶν τὴν πρώτην τάξιν.

Εἶτα λέγει·

Τῶν ἐν Ἀγίοις Πατέρων ἡμῶν, μεγάλων Ἱεραρχῶν καὶ Οἰκουμενικῶν Διδασκάλων, Βασιλείου τοῦ Μεγάλου, Γρηγορίου τοῦ Θεολόγου, καὶ Ἰωάννου τοῦ Χρυσοστόμου, Ἀθανασίου καὶ Κυρίλλου, Νικολάου τοῦ ἐν Μύροις, καὶ πάντων τῶν ἁγίων Ἱεραρχῶν.

Καὶ αἶρων τετάρτην μερίδα, τίθῃσιν αὐτὴν πλησίον τῆς πρώτης μερίδος, ποιῶν δευτέραν ἀρχήν.

Εἶτα πάλιν λέγει·

Τοῦ ἁγίου Πρωτομάρτυρος καὶ Ἀρχιδιακόνου Στεφάνου· τῶν ἁγίων Μεγάλων Μαρτύρων, Δημητρίου, Γεωργίου, Θεοδώρου, καὶ πάντων καὶ πασῶν τῶν ἁγίων Μαρτύρων.

Καὶ αἶρων πέμπτην μερίδα, τίθῃσιν αὐτὴν ὑποκάτω τῆς πρώτης, τῆς οὕσης ἀρχῆς τῆς δευτέρας τάξεως.

Ἐπειτα λέγει·

Τῶν Ὁσίων καὶ Θεοφόρων Πατέρων ἡμῶν, Ἀντωνίου, Εὐθυμίου, Σάββα, Ὀνουφρίου, Ἀθανασίου τοῦ ἐν τῇ Ἀθῃ, καὶ πάντων καὶ πασῶν τῶν Ὁσίων.

Καὶ οὕτως, αἶρων ἕκτην μερίδα, τίθῃσιν αὐτὴν ὑποκάτω τῆς δευτέρας μερίδος, εἰς ἀναπλήρωσιν τῆς δευτέρας τάξεως.

Μετὰ δὲ ταῦτα λέγει·

Peter and Paul, the Twelve, and the Seventy, and of all the holy Apostles.

And thus he placeth the third portion under the second, finishing the first row.

Then he saith:

Of our Fathers among the Saints, great Hierarchs and Œcumenical Doctors, Basil the Great, Gregory the Theologian, and John Chrysostom, Athanasius and Cyril, Nicolas of Myra, and of all the holy Hierarchs.

And taking away a fourth portion, he placeth it beside the first portion, beginning a second row.

Then again he saith:

Of the holy Proto-martyr and Archdeacon Stephen: of the holy Great Martyrs, Demetrius, George, Theodore, and of all the holy Martyrs, men and women.

And taking away a fifth portion, he placeth it under the first of the second row.

Then he saith:

Of our Pure and God-bearing Fathers, Anthony, Euthymius, Sabbas, Onuphrius, Athanasius of Athos, and of all the Pure, men and women.

And so taking away a sixth portion, he placeth it under the second portion, to the completion of the second row.

After this he saith:

Τῶν ἁγίων καὶ Θαυματουργῶν Ἀναργύρων, Κοσμᾶ καὶ Δαμιανοῦ, Κύρου καὶ Ἰωάννου, Παντελεήμονος καὶ Ερμολάου, καὶ πάντων τῶν ἁγίων Ἀναργύρων.

Καὶ αἶρων ἐβδόμην μερίδα, τίθουσιν αὐτὴν ἄνω, ποιῶν τρίτην ἀρχὴν κατὰ τάξιν.

Εἴτ' αὖθις λέγει·

Τῶν ἁγίων καὶ δικαίων Θεοπατόρων Ἰωακείμ καὶ Ἄννης· τοῦ Ἀγίου (τῆς ἡμέρας), καὶ πάντων τῶν Ἀγίων. ὧν ταῖς ἱκεσίαις, ἐπίσκεψαι ἡμᾶς, ὁ Θεός.

Καὶ τίθουσιν ὀγδόην μερίδα ὑποκάτω τῆς πρώτης εὐτάκτως.

Ετι δὲ πρὸς τοῦτοις λέγει·

Τοῦ ἐν Ἀγίοις Πατρὸς ἡμῶν Ἰωάννου Ἀρχιεπισκόπου Κωνσταντινουπόλεως τοῦ Χρυσοστόμου (εἵπερ λέγεται ἡ Λειτουργία αὐτοῦ· εἰ δὲ λέγεται τοῦ Μεγάλου Βασιλείου, τούτου μνημονεύει).

Καὶ οὕτως, αἶρων καὶ τὴν ἐνάτην μερίδα, τίθουσιν αὐτὴν ἐν τῷ τέλει τῆς τρίτης τάξεως εἰς ἀναπλήρωσιν.

Εἰτα, λαβὼν τετάρτην Προσφορὰν, λέγει·

Μνήσθητι, Δέσποτα φιλόνηρωπε, πάσης Ἐπισκοπῆς Ὁρθοδόξων, τοῦ Ἐπισκόπου (ἢ, Ἀρχιεπισκόπου) ἡμῶν (τοῦ δεινός), τοῦ τιμίου Πρεσβυτερίου, τῆς ἐν Χριστῷ Διακονίας, καὶ παντὸς Ἱερατικοῦ Τάγματος· (τοῦ δεινός) Καθηγουμένου, τῶν Ἀδελφῶν καὶ συλλειτουργῶν ἡμῶν, Πρεσβυτέρων, Διακόνων, καὶ πάντων τῶν ἀδελφῶν ἡμῶν, οὓς προσεκαλέσω εἰς τὴν σὴν κοινωνίαν, διὰ τῆς σῆς εὐσπλαχνίας, πανάγαθε Δέσποτα.

Of the holy and Wonder-working Unmercen-
aries, Cosmas and Damian, Cyrus and John, Pan-
teleemon and Hermolaus, and of all the holy
Unmercenaries.

And taking away a seventh portion, he placeth it
at the top, beginning the third row.

Then again he saith:

Of the holy and righteous progenitors of God,
Joakeim and Anna: of Saint (of the day), and
of all the Saints; at whose supplications, visit
us, O God.

And he placeth an eighth portion in order under
the first of the row.

Yet further he saith:

Of our Father among the Saints, John Chry-
sostom, Archbishop of Constantinople (if his
Liturgy be said; but if Basil the Great's, he maketh
mention of him).

And thus, taking away the ninth portion, he
placeth it at the bottom of the third row to the
completion thereof.

Then, taking a fourth Oblation, he saith:

Be mindful, O Master, lover of man, for every
Bishopric of the Orthodox, of our Bishop (or,
Archbishop) N., of the honourable Presbytery, of
the Diaconate in Christ, and of every Sacerdotal
Order: of N. the Hegumen, of our Brethren and
fellow-ministers, Presbyters, and Deacons, and
of all our brethren, whom thou hast called unto
thy communion, through thy great tenderness
of heart, O all-good Master.

Καὶ αἶρων μερίδα, τίθησιν αὐτὴν ὑποκάτω τοῦ ἁγίου
Ἄρτου.

Εἵτα μνημονεύει καὶ ὧν ἔχει ζώντων κατ' ὄνομα· καὶ
οὕτως, αἶρων τὰς μερίδας, τίθησιν αὐτάς ὑποκάτω.

Ἐπειτα, λαβὼν ἑτέραν Προσφορὰν, λέγει·

**Ὑπὲρ μνήμης καὶ ἀφέσεως τῶν ἁμαρτιῶν τῶν μακα-
ρίων Κτιτόρων τῆς ἁγίας Μονῆς ταύτης (ἡ, τοῦ ἁγίου
Οἴκου τούτου).**

Καὶ αἶρει μερίδα.

Εἵτα μνημονεύει τοῦ χειροτονήσαντος αὐτὸν Ἀρχιερέως,
καὶ ἑτέρων, ὧν θέλει κεκοιμημένων κατ' ὄνομα· καὶ
οὕτως αἶρει μερίδας ὑπὲρ αὐτῶν.

Καὶ τελευταῖον ἐπιλέγει οὕτω·

**Καὶ πάντων τῶν ἐπ' ἐλπίδι ἀναστάσεως ζωῆς αἰωνίου,
τῶν τῇ σῇ κοινωνίᾳ κεκοιμημένων Ὁρθοδόξων, πατέρων
καὶ ἀδελφῶν ἡμῶν, φιλάνθρωπε Κύριε.**

Καὶ αἶρει μερίδα.

Μνημονεύει δὲ καὶ ὁ Διάκονος ὧν βούλεται, ζώντων
καὶ τεθνεώτων, αἶροντος τοῦ ἱερέως μερίδας ὑπὲρ
αὐτῶν.

Καὶ τελευταῖον λέγει ὁ ἱερεὺς·

**Μνήσθητι, Κύριε, καὶ τῆς ἐμῆς ἀναξιότητος, καὶ συγ-
χώρησόν μοι πᾶν πλημμέλημα ἐκούσιόν τε, καὶ ἀκούσιον.**

Καὶ αἶρει μερίδα.

Καὶ λαβὼν τὴν Μοῦσαν, συστέλλει τὰς ἐν τῷ Δίσκῳ
μερίδας ὑποκάτω τοῦ ἁγίου Ἄρτου, ὥστε εἶναι ἐν ἀσφα-
λείᾳ, καὶ μὴ ἐκπεσεῖν τι.

And taking away a portion, he placeth it below
the holy Bread.

Then he maketh mention of such also of the
living as he chooseth, by name; and so, taking
away their portions, placeth them below.

Then, taking another Oblation, he saith:

**For memory and remission of the sins of the
blessed Founders of this holy Abode (or, of
this holy House).**

And he taketh away a portion.

Then he maketh mention of the Bishop that
ordained him, and of such others that have fallen
asleep as he pleaseth, by name; and so taketh
away portions for them.

And lastly he saith thus:

**And of all who in the hope of a resurrection
to life eternal, have in thy communion fallen
asleep Orthodox, our fathers and brethren, O
Lord, lover of man.**

And he taketh away a portion.

And the Deacon also maketh mention of such
as he pleaseth, living and dead, the Priest taking
away portions for them.

And lastly the Priest saith:

**Be mindful, O Lord, of my unworthiness also,
and forgive me every transgression, voluntary and
involuntary.**

And he taketh away a portion.

And taking the Sponge, he gathereth together
the portions in the Paten under the holy Bread,
so that they be in safety, and that nothing fall off.

Εἶτα ὁ Διακονος, λαβὼν τὸ Θυμιατήριον, καὶ θυμίαμα
βαλὼν ἐν αὐτῷ, λέγει πρὸς τὸν Ἱερέα·

Εὐλόγησον, Δέσποτα, τὸ θυμίαμα.

Καὶ εὐθὺς ὁ αὐτός·

Τοῦ Κυρίου δεηθῶμεν.

Καὶ ὁ Ἱερεὺς λέγει τὴν Εὐχὴν τοῦ θυμιάματος·

Θυμίαμά σοι προσφέρομεν, Χριστέ ὁ Θεὸς ἡμῶν, εἰς
δοσμὴν εὐωδίας πνευματικῆς· ὁ προσδεξάμενος εἰς τὸ
ὑπερουράνιον σου Θυσιαστήριον, ἀντικατάπεμψον ἡμῖν
τὴν χάριν τοῦ Παναγίου σου Πνεύματος.

Ὁ Διακονος· **Τοῦ Κυρίου δεηθῶμεν.**

Στερέωσον, Δέσποτα.

Καὶ ὁ Ἱερεὺς, θυμιάσας τὸν Ἀστερίσκον, τίθῃσιν ἐπάνω
τοῦ ἁγίου Ἄρτου, λέγων·

Καὶ ἐλθὼν ὁ Ἀστὴρ ἔσθῃ ἐπάνω, οὗ ἦν τὸ Παιδίον.

Ὁ Διακονος· **Τοῦ Κυρίου δεηθῶμεν.**

Εὐπρέπισον, Δέσποτα.

Ὁ Ἱερεὺς, θυμιάσας τὸ πρῶτον Κάλυμμα, σκεπάζει τὸν
ἅγιον Ἄρτον σὺν τῷ Δίσκῳ, λέγων·

Ὁ Κύριος ἐβασίλευσεν, εὐπρέπειαν ἐνεδύσατο· ἐνεδύ-
σατα ὁ Κύριος δύναμιν, καὶ περιεζώσατο.

Ὁ Διακονος· **Τοῦ Κυρίου δεηθῶμεν·**

Κάλυψον, Δέσποτα.

Καὶ ὁ Ἱερεὺς, θυμιάσας τὸ δεύτερον Κάλυμμα, σκεπάζει
τὸ ἅγιον Ποτήριον, λέγων·

Ἐκάλυψεν οὐρανοὺς ἡ ἀρετὴ σου, Χριστέ, καὶ τῆς
αἰνέσεώς σου πλήρης ἡ γῆ.

Then the Deacon, taking the Censer, and putting incense therein, saith to the Priest:

Bless, Master, the incense.

And straightway:

Let us beseech the Lord.

And the Priest saith the Prayer of the incense:

Incense we offer to thee, O Christ our God, for an odour of a spiritual sweet smell: which accepting at thy heavenly Altar, in return send down on us the grace of thine All-holy Spirit.

The Deacon: **Let us beseech the Lord.**

Stablish, Master.

And the Priest censing the Asterisk, placeth it over the holy Bread, saying:

And the Star came and stood over where the Child was.

The Deacon: **Let us beseech the Lord.**

Make comely, Master.

And the Priest censing the first Veil, sheltereth therewith the holy Bread together with the Paten, saying:

The Lord is become king, he hath put on comeliness: the Lord hath put on power, and girded himself about.

The Deacon: **Let us beseech the Lord.**

Cover, Master.

And the Priest censing the second Veil, sheltereth therewith the holy Chalice, saying:

Thy virtue, O Christ, hath covered the heavens, and the earth is full of thy praise.

Ὁ Διάκονος· Τοῦ Κυρίου δεηθώμεν.

Σκέπασον, Δέσποτα.

Ὁ Ἱερεὺς, θυμιάσας, τὸ τρίτον Κάλυμμα, ἤτοι τὸν Ἀέρα, σκεπάζει ἀμφότερα, λέγων·

Σκέπασον ἡμᾶς ἐν τῇ σκέπῃ τῶν πτερύγων σου· ἀποδίωξον ἀφ' ἡμῶν πάντα ἐχθρόν καὶ πολέμιον· εἰρήνευσον ἡμῶν τὴν ζωὴν· Κύριε, ἐλέησον ἡμᾶς καὶ τὸν κόσμον σου, καὶ σῶσον τὰς ψυχὰς ἡμῶν, ὡς ἀγαθὸς καὶ φιλόανθρωπος·

Ὁ Διάκονος· Τοῦ Κυρίου δεηθώμεν.

Εὐλόγησον, Δέσποτα.

Καὶ ὁ Ἱερεὺς, λαβὼν τὸν Θυματιόν, θυμῷ τὴν Πρόθεσιν, λέγων ἐκ τρίτου, τό,

Εὐλογητὸς ὁ Θεὸς ἡμῶν, ὁ οὕτως εὐδοκήσας· δόξα σοι.

Ὁ δὲ Διάκονος ἐν ἐκίστῃ λέγει·

Πάντοτε· νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Καὶ προσκυνοῦσιν εὐλαβῶς ἀμφότεροι, ἐκ τρίτου.

Ἐπειτα, λαβὼν ὁ Διάκονος τὸν Θυματιόν, λέγει·

Ἐπὶ τῇ ἀγίᾳ καὶ ἱερᾷ Προθέσει τῶν τιμίων Δώρων, τοῦ Κυρίου δεηθώμεν.

Καὶ ὁ Ἱερεὺς τὴν Εὐχὴν τῆς Προθέσεως·

Ὁ Θεός, ὁ Θεὸς ἡμῶν, ὁ τὸν οὐράνιον Ἄρτον, τὴν τροφὴν τοῦ παντός κόσμου, τὸν Κύριον ἡμῶν καὶ Θεὸν Ἰησοῦν Χριστὸν ἐξαποστείλας, Σωτῆρα, καὶ Λυτρωτὴν, καὶ Εὐεργέτην, εὐλογοῦντα καὶ ἀγιάζοντα ἡμᾶς· αὐτὸς εὐλόγησον τὴν Πρόθεσιν ταύτην, καὶ πρόσδεξαι αὐτήν

The Deacon: Let us beseech the Lord.
Shelter, Master.

And the Priest censing the third Veil, that is the
Aër, sheltereth therewith both, saying:

Shelter us with the shelter of thy wings; chase
away from us every enemy and foe; keep our
life in peace: O Lord, have mercy on us and
on thy world, and save our souls, since thou
art good and lovest man.

The Deacon: Let us beseech the Lord.
Bless, Master.

And the Priest, taking the Censer, censeth the
Prothesis, saying thrice:

Blessed art thou our God, who art thus well
pleased: glory to thee.

And the Deacon saith each time:

Always: now, and ever, and unto the ages of
the ages. Amen.

And they both adore reverently, thrice.

Then the Deacon, taking the Censer, saith:

At the holy and sacred Prothesis of the pre-
cious Gifts, let us beseech the Lord.

And the Priest saith the Prayer of the Prothesis:

O God, our God, who didst send forth the
heavenly Bread, the nourishment of the whole
world, our Lord and God Jesus Christ, as a
Saviour, and Redeemer, and Benefactor, that
blesseth and sanctifieth us: do thyself bless this
Prothesis, and accept it at thy heavenly Altar:

εἰς τὸ ὑπερουράνιον σου Θυσιαστήριον· μνημόνευσον, ὡς ἀγαθὸς καὶ φιλόθρωπος, τῶν προσενηκάντων, καὶ δι' οὓς προσήγαγον, καὶ ἡμᾶς ἀκατακρίτους διαφύλαξον ἐν τῇ Ἱερουργίᾳ τῶν θείων σου Μυστηρίων. Ὅτι ἡγίσταται καὶ δεδόξασται τὸ πάντιμον καὶ μεγαλοπρεπὲς Ὄνομα σου, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἁγίου Πνεύματος, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Καὶ μετὰ τοῦτο ποιεῖ Ἀπόλυσιν ἐκείσε, λέγων οὕτως·

Δόξα σοι, Χριστέ ὁ Θεός, ἡ ἐλπίς ἡμῶν, δόξα σοι.

Ὁ Διάκονος·

Δόξα Πατρί, καὶ Υἱῷ, καὶ Ἁγίῳ Πνεύματι· καὶ νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Κύριε ἐλέησον. Τρίς.

Εἶτα· Δέσποτα εὐλόγησον.

Καὶ ποιεῖ τὴν Ἀπόλυσιν ὁ Ἱερεὺς, οὕτως λέγων·

Εἰ μὲν ἔστι Κυριακή,

Ὁ ἀναστὰς ἐκ νεκρῶν, Χριστὸς ὁ

Εἰ δὲ μὴ,

Χριστὸς ὁ ἀληθινὸς Θεὸς ἡμῶν, ταῖς πρεσβείαις τῆς παναχράντου αὐτοῦ Μητρὸς, τοῦ ἐν Ἁγίοις Πατρὸς ἡμῶν Ἰωάννου Ἀρχιεπισκόπου Κωνσταντινουπόλεως τοῦ Χρυσοστόμου (εἰ δὲ τελεῖται ἡ Λειτουργία τοῦ Μεγάλου Βασιλείου, λέγει· Βασιλείου Καισαρείας Καππαδοκίας τοῦ Μεγάλου), καὶ πάντων τῶν Ἁγίων, ἐλεῆσαι καὶ σῶσαι ἡμᾶς, ὡς ἀγαθὸς καὶ φιλόθρωπος.

Ὁ Διάκονος· Ἀμήν.

be mindful, since thou art good and lovest man, of those that have offered it, and of those for whom they have offered it; and keep us without condemnation in the Hierurgy of thy divine Mysteries. For hallowed and glorified is thine all-honourable and majestic Name, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto the ages of the ages. Amen.

And after this he there maketh Dismission, saying thus:

Glory to thee, O Christ the God, our hope, glory to thee.

The Deacon:

Glory to the Father, and to the Son, and to the Holy Spirit: both now, and ever, and unto the ages of the ages. Amen.

Lord, have mercy. Thrice.

Then: Master, bless.

And the Priest maketh the Dismission, saying thus:
If it be the Lord's day,

He that rose again from the dead, Christ our...

But if not,

Christ our true God, at the intercessions of his all-undefiled Mother, of our Father among the Saints, John Chrysostom, Archbishop of Constantinople (but if the Liturgy of Basil the Great be used, he saith: Basil the Great, of Cæsarea in Cappadocia), and of all the Saints, have mercy on us, and save us, since he is good and loveth man.

The Deacon: Amen.

Μετά δὲ τὴν Ἀπόλυσιν, θυμῷ ὁ Διάκονος τὴν ἁγίαν Πρόθεσιν· εἶτα ἀπέρχεται καὶ θυμῷ τὴν ἁγίαν Τράπεζαν κύκλῳ σταυροειδῶς, λέγων καθ' ἑαυτὸν τὸ Τροπάριον·

Ἐν τάφῳ σωματικῶς, ἐν ᾧ Ἰδοῦ δὲ μετὰ ψυχῆς ὡς Θεός, ἐν Παραδείσῳ δὲ μετὰ Ληστοῦ, καὶ ἐν Θρόνῳ ὑπῆρχες, Χριστέ, μετὰ Πατρός καὶ Πνεύματος, πάντα πληρῶν ὁ ἀπερίγραπτος.

Καὶ τὸν Ν'. Ψαλμὸν· **Ἐλέησόν με, ὁ Θεός.**

Ἐν ψ, θυμιάσας τότε Ἱερατεῖον, καὶ τὸν Ναὸν ὅλον, εἰσέρχεται αὐθις εἰς τὸ ἅγιον Βῆμα, καὶ θυμιάσας τὴν ἁγίαν Τράπεζαν αὐθις, καὶ τὸν Ἱερέα, τὸν μὲν Θυματὸν ἀποτίθησιν ἐν τῷ ἰδίῳ τόπῳ· αὐτὸς δὲ προσέρχεται τῷ Ἱερεῖ, καὶ στάντες ὁμοῦ πρὸ τῆς ἁγίας Τραπέζης, προσκυνοῦσιν ἐκ τρίτου, καθ' ἑαυτοὺς εὐχόμενοι, καὶ λέγοντες·

Βασιλεῦ οὐράνιε . . .

Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνῃ, ἐν ἀνθρώποις εὐδοκία. Τρίς.

Κύριε, τὰ χεῖλή μου ἀνοίξεις, καὶ τὸ στόμα μου ἀναγγελεῖ τὴν αἰνεσίαν σου. Δίς.

Εἶτα ἀσπάζονται, ὁ μὲν Ἱερεὺς τὸ ἅγιον Εὐαγγέλιον, ὁ δὲ Διάκονος τὴν ἁγίαν Τράπεζαν.

Καὶ μετὰ τοῦτο ὑποκλίνας ὁ Διάκονος τὴν ἑαυτοῦ κεφαλὴν τῷ Ἱερεῖ, κρατῶν καὶ τὸ Ὡράριον τοῖς τρισὶ δακτύλοις τῆς δεξιᾶς χειρὸς, λέγει·

Καιρὸς τοῦ ποιῆσαι τῷ Κυρίῳ.

Δέσποτα ἅγιε, εὐλόγησον.

After the Dismission, the Deacon censeth the holy Prothesis; then he goeth and censeth the holy Table all round in the form of a Cross, saying to himself the Troparion:

In the tomb bodily, in Hades with thy soul as God, in Paradise with the Thief, and on the throne with the Father and the Spirit, wast thou, O Christ, filling all things, thyself uncircumscribed.

And the 50th Psalm: **Have mercy on me, O God.** During which he censeth both the Sanctuary and the whole Nave, and cometh again into the holy Bema, and having again censed the holy Table and the Priest, putteth down the censer in its place: he then cometh close to the Priest; and they stand together before the holy Table, and adore thrice, praying secretly, and saying:

O heavenly King . . .

Glory to God in the highest, and on earth peace, among men good will. Thrice.

O Lord, thou shalt open my lips, and my mouth shall proclaim thy praise. Twice.

Then the Priest kisseth the holy Gospel, and the Deacon the holy Table.

And after that the Deacon, bowing his head to the Priest, and holding his Orarion with three fingers of his right hand, saith:

It is time to do sacrifice to the Lord.

Holy Master, bless.

Καὶ ὁ Ἱερεὺς, σφραγίζων αὐτόν, λέγει·

Εὐλογητὸς ὁ Θεὸς ἡμῶν, πάντοτε· νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Εἶτα ὁ Διάκονος·

Εὖξαι ὑπὲρ ἐμοῦ, Δέσποτα ἅγιε.

Ὁ δὲ Ἱερεὺς·

Κατευθύναι Κύριος τὰ διαβήματά σου εἰς πᾶν ἔργον ἀγαθόν.

Καὶ πάλιν ὁ Διάκονος·

Μνήσθητί μου, Δέσποτα ἅγιε.

Ὁ δὲ Ἱερεὺς·

Μνησθεὶν σου Κύριος ὁ Θεὸς ἐν τῇ Βασιλείᾳ αὐτοῦ, πάντοτε· νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Καὶ ὁ Διάκονος, εἰπὼν τό, Ἀμήν, καὶ προσκυνήσας, ἐξέρχεται (διὰ τοῦ βορείου μέρους)· καὶ στὰς ἐν τῇ συνήθει τόπῳ, κατέναντι τῶν ἁγίων Θυρῶν, προσκυνεῖ μετ' εὐλαβείας τρίτον, λέγων καθ' ἑαυτόν τό,

Κύριε, τὰ χεῖλη μου ἀνοίξεις . . .

Καὶ μετὰ τοῦτο λέγει·

Εὐλόγησον, Δέσποτα.

Καὶ ἄρχεται ὁ Ἱερεὺς·

Εὐλογημένη ἡ Βασιλεία τοῦ Πατρὸς . . .



And the Priest, signing him with the sign of the Cross, saith:

Blessed is our God, always: now, and ever, and unto the ages of the ages. Amen.

Then the Deacon saith:

Pray for me, holy Master.

And the Priest:

May the Lord direct thy steps unto every good work.

And again the Deacon:

Be mindful of me, holy Master.

The Priest:

May the Lord God be mindful of thee in his Kingdom, always: now, and ever, and unto the ages of the ages.

And the Deacon, having said, **Amen**, and adored, goeth out (through the north part); and standing in the accustomed place, over against the holy Doors, adoreth with reverence thrice, saying to himself:

O Lord, thou shalt open my lips . . .

And after this he saith:

Bless, Master.

And the Priest beginneth:

Blessed is the Kingdom of the Father . . .



ΣΥΝΤΟΜΟΣ ΕΡΜΗΝΕΙΑ

Περὶ τοῦ, τίνα τὰ δεξιὰ μέρη τοῦ ἁγίου Ἄρτου, ἐν οἷς τιθέναι εἰώθαμεν, τό τε ἅγιον Ποτήριον, τὴν Σφραγίδα τῆς Θεοτόκου, καὶ τὰς λοιπὰς τῶν Ἁγίων ἐννέα Μερίδας, καὶ τίνος ἕνεκα ἐννέα, καὶ οὐ πλείους, ἢ ἐλάττους τιθέμεθα· καὶ τέλος, ποῖον ὑπάρχει τὸ δεξιὸν μέρος τῆς ἁγίας Τραπέζης.

Ἄφραστον τρώντι καὶ ἀκατάληπτον τὸ τῆς φρικτῆς καὶ ἱερᾶς τελετῆς Μυστήριον, καὶ αὐταῖς ταῖς ὑπερτάταις Δυνάμεσι· τὸ γὰρ αὐτὸ πανακήρατον τοῦ Κυρίου Σῶμα, ἐν τοῖς οὐρανίοις καὶ αὐτοπρεπωδεστάτοις αὐτῷ θρόνοις ἐφεζόμενον, ἐντρόμως τε καὶ ἐμφόβως κεκαλυμμέναις ταῖς πτέρυξι λειτουργοῦσι· τοῦτ' αὐτὸ καθ' ἐκάστην ἐπὶ γῆς τοῖς γηγῆνοις ἡμῖν ὁράται τελούμενον. Ἄλλ' ἐπειδὴ οὕτως ὁ τοῦτο τελῶν καὶ τελούμενος Ἰησοῦς, δὴ ἦν ἀνυπέρβλητον πρὸς τὸν ἄνθρωπον ἀγάπην ἔχων αἰεὶ διατελεῖ, ἄνθρωπος γενέσθαι ἠδύκησε, καὶ κατὰ πάντα τοῦ ἡμετέρου φυράματος, πλην τῆς ἁμαρτίας, κεκοινώνηκε (τρόπος τοῦτο τῆς Θεϊκῆς αὐτοῦ συγκαταβάσεως ἁρρήτος), τέλειος γενόμενος ἄνθρωπος, καὶ ὑπὲρ ἡμῶν ἔπαθε τῇ σαρκί, οὐ τῇ Θεότητι· καὶ ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος αὐτὸν ἄφρωνος· καὶ ἀναληφθεὶς ἀφ' ἡμῶν εἰς τὸν οὐρανόν, μετὰ τὸ παθεῖν, καὶ ἀναστῆναι αἰτόν,

A CONCISE EXPLANATION

As to which is the right side of the holy Bread; in what positions we are accustomed to place, the holy Chalice, the Seal of the Theotokos, and the remaining nine Portions of the Saints; and why we place nine, and not more, or less; and lastly which is the right side of the holy Table.

Unutterable, indeed, and incomprehensible is the Mystery of the terrible and sacred celebration, even to the highest Powers themselves; for upon the true all-uncorrupt Body of our Lord, as it is seated on its heavenly and proper throne, do they, for trembling and fear veiling themselves with their wings, attend: this same is every day upon earth beheld by us earth-born ones in the celebration. Now seeing then that Jesus, who in this celebration is both priest and victim, for the unsurpassable love which he ever continueth to have for man, hath been pleased to become man, and hath in all things, except sin, partaken of our nature (the manner of his Divine condescension is ineffable), becoming perfect man; and for us did suffer in the flesh, not in the Deity; and as a sheep to slaughter was he led, and as a blameless lamb before his shearer was dumb; and having been received up from us into the heaven, after he had suffered, and was risen again, hath promised to be with us until the end of the

ἕως τῆς συντελείας τοῦ αἰῶνος μεθ' ἡμῶν ἐπηγγείλατο εἶναι, σωματικῶς καθ' ἐκάστην διὰ τῆς ἱερᾶς τελετῆς μέλλων τελείσθαι· διὰ τοι τοῦτο καὶ σημᾶναι διὰ λόγου τὰ ἐν αἰτῷ τελούμενα, ὡς Υἱὸς καὶ Λόγος τοῦ ἀοράτου αὐτοῦ Πατρός, δι' ἅκραν αὐτοῦ ἀγαθότητα ἡμῖν ἐνετείλατο, σοφίαν καὶ σύνεσιν χαριζόμενος. Τοιγαροῦν αὐτῷ θαρρόντες, τὰ περὶ αὐτοῦ,

ὡς οἶόν τε, σαφηνίζομεν, οὕτως ἀρχόμενοι.

Δεξιὰ μέρη τοῦ ἁγίου Ἄρτου λέγεται, ἐν οἷς οὐ τίθεται τὸ ἅγιον Ποτήριον· καὶ γὰρ ἐν τῇ ἀγίᾳ Προθέσει ὁ Ἱερεὺς, θύων τὸν Ἄρτον, ποιεῖ τὴν Σταύρωσιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅς, διὰ τὴν ἅκραν αὐτοῦ μακροθυμίαν καὶ συγκατάβασιν, οὐκ ἔμπροσθεν, ἀλλ' ὀπισθεν τοῦ παναγίου Σώματος αὐτοῦ εἶχε τὸν Σταυρόν, ὃν ὁ Ἱερεὺς ποιεῖ διὰ τῆς ἁγίας Δόγξης, λέγων τό, Σταυρωθέντος σου, Χριστέ· καὶ οὗτος μὲν ἐστὶν ὁ ἀληθῶς ἐννοούμενος Σταυρὸς τοῦ Χριστοῦ. Ὁ δὲ ἕτερος, ὁ κατὰ τὴν ἐπιφάνειαν καθορώμενος, οὐ κείται γεγωνὸς εἰς δῆλωσιν τῆς Σταυρώσεως τοῦ Κυρίου, ἀλλ' εἰς τιμὴν μόνον, καὶ διορισμὸν τοῦ ἁγιασθησομένου τούτου Ἄρτου. Διὸ καὶ παρὰ τῶν ἀρτοποιῶν τῷ τύπῳ τῆς ξυλίνης σφμαγίδος, πρὸ τοῦ ὀπτηθῆναι τὸν ἄρτον, ἐντυποῦται, οἷτινες οὐδύλως εἰς ἀπαρτισμὸν τοῦ Μυστηρίου συντελοῦσιν. Ὅθεν τὰ ἄνω μέρη τοῦ ἄρτου, τὰ ἔχοντα τὸν Σταυρόν, τὸν παρὰ τῶν ἀρτοποιῶν ἀποτελούμενον, ἐστὶ τὰ ἔμπροσθεν τοῦ παναγίου Σώματος τοῦ Χριστοῦ· τὰ δὲ ἕτερα, τὰ ἔχοντα τὸν Σταυρόν, ὃν πεποίηκε διὰ τῆς Δόγξης ὁ Ἱερεὺς, τυγχάνει τὰ ὀπισθεν. Τούτων δὲ οὕτω διωρισμένων, πρόδηλόν ἐστιν, ὅτι τὰ ἐν οἷς οὐ τίθεται τὸ ἅγιον Ποτήριον μέρη, εἰσὶ τὰ

world, intending to be every day a bodily victim in the sacred celebration; therefore that we should also signify by words what is done in relation to him in the celebration, he, as Son and Word of his invisible Father, hath of his exceeding goodness commanded us, bestowing upon us wisdom and understanding. So then taking courage in him, we, as far as is possible, explain what appertaineth to him, beginning thus.

That is called the right side of the holy Bread, where the holy Chalice is not placed: for assuredly in the holy Prothesis the Priest, in sacrificially cutting the Bread, representeth the Crucifying of our Lord Jesus Christ, who, of his exceeding longsuffering and condescension, had not the Cross before, but behind his all-holy Body; which Cross the Priest maketh with the holy Lance, saying: When thou wast crucified, O Christ; and this is to be understood as truly the Cross of Christ. But the other, which is seen on the outside, is not made to represent the Crucifixion of the Lord, but for honour only, and distinction of this Bread which is to be hallowed. Therefore also it is imprinted of the bread-makers by the impression of a wooden stamp, before the bread is baked; who contribute nothing to the accomplishment of the Mystery. Wherefore the upper portion of the bread, that hath the Cross, which is made of the bread-makers is the front of the all-holy Body of Christ; but the other, that hath the Cross which the Priest hath made with the Lance, is the back. These things being thus defined, it is manifest, that the side where the holy Chalice is not placed, is the right side of the holy Bread; but the other, where the holy Chalice is placed, is the left. And on the right side we place the portion

δεξιὰ τοῦ ἁγίου Ἀρτου· τὰ δὲ λοιπά, ἐν οἷς κεῖται τὸ ἅγιον Ποτήριον, ὑπάρχει τὰ ἀριστερά. Καὶ εἰς μὲν τὸ δεξιὸν μέρος, τίθεμεν τὴν μερίδα τῆς Παναγίας (καθ' ὃ καὶ τὴν λόγχευσιν ποιούμεν), κατὰ τὸν Προφήτην τὸν λέγοντα· Παρέστη ἡ Βασίλισσα ἐκ δεξιῶν σου. Εἰς δὲ τὸ ἀριστερόν, τίθεμεν τὰς λοιπὰς μερίδας τῶν Ἀγίων· ἃς οὐ πλείους, οὐδ' ἐλάττους, ἀλλ' ἐννέα τιθέμεθα, κατὰ μίμησιν τῶν οὐρανίων Ταγμάτων. Ὡσπερ γὰρ ἐκέισε, κατὰ τὸν πολὺν ἐν Θεολογία Διονύσιον τὸν Ἀρεοπαγίτην, εἰς ἐννέα τάγματα πᾶσα τούτων ἡ στρατιὰ διήρηται, οὕτω κἀνταῦθα θεοπρεπέστατα· ὁ αὐτὸς γὰρ ἐν ἀμφοτέροις τυγχάνων διατελεῖ Ἰησοῦς. Εἰς τρεῖς δὲ τάξεις, ἵνα, ὡς αὐτὸς πάλιν, ἐν τῷ περὶ οὐρανοῦ Ἱεραρχίας ἕκτῳ, ἐβδόμῳ τε, καὶ ὀγδόῳ Κεφαλαίῳ, εἰς τρεῖς ἀφορίζει τριαδικὰς διακοσμήσεις πᾶσας τὰς οὐρανίους Ἱεραρχίας, ὅλην εὐτάκτως ἔξη τὴν μίμησιν. Ἐκ τούτων οὖν ἀπάντων δηλὸν ἐστίν, ὅτι δεξιὸν μέρος τῆς ἁγίας Τραπέζης ἐστὶν ἐκείνο, ὅπερ καὶ τὸ τοῦ ἁγίου Ἀρτου, ἐν ᾧ τίθεται ἡ Παναγία, καὶ τοῦτό ἐστιν ἀναμφισβήτητον.



of our All-holy Lady (on which side also we make the piercing), according to the Prophet that said: There stood by on thy right hand the Queen. But on the left, we place the remaining portions of the Saints; which we make not more, or less, than nine, in imitation of the heavenly Ranks. For as there, according to Dionysius the Areopagite, mighty in Theology, the whole army of these is divided into nine ranks, so here also things that have a peculiar relation to God; for it is the same Jesus that continueth in both. Moreover into three rows, that, as he again, in his sixth, seventh, and eighth Chapters concerning the heavenly Hierarchy, divideth all the heavenly Hierarchies into three triple companies, there might in their complete order be an entire resemblance. From all these things therefore it is manifest, that the right side of the holy Table, as also of the holy Bread, is that in which is placed the portion of our All-holy Lady, and this is indisputable.



Η ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ
ΤΟΥ ΕΝ ΑΓΙΟΙΣ ΠΑΤΡΟΣ ΗΜΩΝ
ΙΩΑΝΝΟΥ ΤΟΥ ΧΡΥΣΟΣΤΟΜΟΥ.

‘Ο Διάκονος· Εὐλόγησον, Δέσποτα.

‘Ο Ἱερεὺς ἐκφωνῶν·

Εὐλογημένη ἡ Βασιλεία τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ,
καὶ τοῦ Ἀγίου Πνεύματος, νῦν, καὶ ἀεί, καὶ εἰς τοὺς
αἰῶνας τῶν αἰώνων.

‘Ο Χορὸς· Ἀμήν.

‘Ο Διάκονος (εἰ δ’ οὐκ ἔστιν, ὁ Ἱερεὺς)·

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

‘Ο Χορὸς· Κύριε ἐλέησον.

Ὑπὲρ τῆς ἀνωθεν εἰρήνης, καὶ τῆς σωτηρίας τῶν
ψυχῶν ἡμῶν, τοῦ Κυρίου δεηθῶμεν.

‘Ο Χορὸς· Κύριε ἐλέησον.

Ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου, εὐσταθείας
τῶν ἀγίων τοῦ Θεοῦ Ἐκκλησιῶν, καὶ τῆς τῶν πάντων
ἐνώσεως, τοῦ Κυρίου δεηθῶμεν.

‘Ο Χορὸς· Κύριε ἐλέησον.

THE DIVINE LITURGY
OF OUR FATHER AMONG THE SAINTS
JOHN CHRYSOSTOM.

The Deacon: Bless, Master.

The Priest aloud:

Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto the ages of the ages.

The Choir: Amen.

The Deacon (but if there be none, the Priest):

In peace let us beseech the Lord.

The Choir: Lord, have mercy.

For the peace from above, and the salvation of our souls, let us beseech the Lord.

The Choir: Lord, have mercy.

For the peace of the whole world, the good estate of the holy Churches of God, and the union of them all, let us beseech the Lord.

The Choir: Lord, have mercy.

Ὑπὲρ τοῦ ἁγίου Οἴκου τούτου, καὶ τῶν μετὰ πίστεως, εὐλαβείας, καὶ φόβου Θεοῦ εἰσιόντων ἐν αὐτῷ, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Ὑπὲρ τοῦ Ἀρχιεπισκόπου ἡμῶν (τοῦ δεῖνος), τοῦ τιμίου Πρεσβυτερίου, τῆς ἐν Χριστῷ Διακονίας, παντὸς τοῦ Κλήρου, καὶ τοῦ Λαοῦ, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Ὑπὲρ τῶν εὐσεβεστάτων καὶ Θεοφυλάκτων Βασιλέων ἡμῶν, παντὸς τοῦ Παλατίου, καὶ τοῦ Στρατοπέδου αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Ὑπὲρ τοῦ συμπολεμῆσαι, καὶ ὑποτάξαι ὑπὸ τοὺς πόδας αὐτῶν πάντα ἐχθρὸν καὶ πολέμιον, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Ὑπὲρ τῆς ἁγίας Μονῆς (ἢ, τῆς Πόλεως) ταύτης, πάσης πόλεως, χώρας, καὶ τῶν πίστει οἰκούντων ἐν αὐταῖς, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Ὑπὲρ εὐκρασίας ἀέρων, εὐφορίας τῶν καρπῶν τῆς γῆς, καὶ καιρῶν εἰρηνικῶν, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Ὑπὲρ πλεόντων, ὁδοιπορούντων, νοσοούντων, καμνόντων, αἰχμαλώτων, καὶ τῆς σωτηρίας αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός· Κύριε ἐλέησον.

For this holy House, and those that with faith, reverence, and fear of God enter therein, let us beseech the Lord.

The Choir: Lord, have mercy.

For our Archbishop N., the honourable Presbytery, the Diaconate in Christ, all the Clergy, and the People, let us beseech the Lord.

The Choir: Lord, have mercy.

For our most pious and God-kept Kings, all their Palace, and their Army, let us beseech the Lord.

The Choir: Lord, have mercy.

That he would fight on their side, and subdue beneath their feet every enemy and foe, let us beseech the Lord.

The Choir: Lord, have mercy.

For this holy Abode (or, this City), every city, and country, and those that in faith dwell therein, let us beseech the Lord.

The Choir: Lord, have mercy.

For good temperature of the air, abundance of the fruits of the earth, and peaceful seasons let us beseech the Lord.

The Choir: Lord, have mercy.

For voyagers, travellers, the sick, the weary, the captive, and their salvation, let us beseech the Lord.

The Choir: Lord, have mercy.

Ἵπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου, καὶ ἀνάγκης, τοῦ Κυρίου δεηθώμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι.

Ὁ Χορός· Κύριε ἐλέησον.

Τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, Δεσποίνης ἡμῶν Θεοτόκου, καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν Ἀγίων μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους, καὶ πᾶσαν τὴν ζωὴν ἡμῶν, Χριστῷ τῷ Θεῷ παραθώμεθα.

Ὁ Χορός· Σοί, Κύριε.

Ὁ Ἱερεὺς ἐκφώνησις·

Ὅτι πρέπει σοι πᾶσα δόξα, τιμὴ, καὶ προσκύνησις, τῷ Πατρί, καὶ τῷ Υἱῷ καὶ τῷ Ἀγίῳ, Πνεύματι, νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός· Ἀμήν.

Καὶ ψάλλεται παρὰ τῶν Ψαλτῶν τὸ πρῶτον Ἀντίφωνον, ἢ τὰ Τυπικά, ἐὰν ᾗ Κυριακὴ, ἢ ἡμέρα Ἀγίου ἐορταζομένου· καὶ ὁ Ἱερεὺς λέγει μυστικῶς τὴν Εὐχὴν τοῦ Ἀντιφώνου· ὁ δὲ Διάκονος προσκυνήσας, μεθίσταται ἐκ τοῦ τόπου αὐτοῦ, καὶ ἀπελθὼν ἵσταται ἐνώπιον τῆς Εἰκόνος τῆς Θεοτόκου, βλέπων πρὸς τὴν Εἰκόνα τοῦ Χριστοῦ, κρατῶν καὶ τὸ Ὡράριον τοῖς τρισὶ δακτύλοις τῆς δεξιᾶς χειρός.

Εὐχὴ Ἀντιφώνου πρῶτου.

Κύριε ὁ Θεός ἡμῶν, οὗ τὸ κράτος ἀνείκαστον, καὶ ἡ

That we may be delivered from all affliction, wrath, peril, and necessity, let us beseech the Lord.

The Choir: Lord, have mercy.

Succour us, save us, have mercy on us, and keep us, O God, by thy grace.

The Choir: Lord, have mercy.

Of our All-holy, undefiled, exceedingly blessed, glorious Lady, Theotokos, and ever-virgin, Mary, with all the Saints, making mention, ourselves and one another, and all our life, let us commend to Christ the God.

The Choir: To thee, O Lord.

The Priest aloud:

For to thee becometh all glory, honour, and adoration, to the Father, and to the Son, and to the holy Spirit, now, and ever, and unto the ages of the ages.

The Choir: Amen.

And there is sung of the Singers the first Antiphon, or the Typika, if it be the Lord's-day, or a Saint's Feast; and the Priest saith secretly the Prayer of the Antiphon: now the Deacon, having adored, moveth from his place, and goeth and standeth before the Eikon of the Theotokos, looking toward the Eikon of Christ, and holding his Orarion with three fingers of his right hand.

Prayer of the first Antiphon.

O Lord our God, whose might is incomparable,

δόξα ἀκατάληπτος, οὐ τὸ ἔλεος ἀμέτρητον, καὶ ἡ φι-
 λαν-
 θρωπία ἀφατος· αὐτός, Δέσποτα, κατὰ τὴν εὐσπλαγχνίαν
 σου, ἐπίβλεπον ἐφ' ἡμᾶς, καὶ ἐπὶ τὸν ἅγιον Οἶκον τοῦ-
 τον, καὶ ποιήσον μεθ' ἡμῶν, καὶ τῶν συνευχομένων
 ἡμῖν, πλοῦσια τὰ ἐλέη σου, καὶ τοὺς οἰκτιρμούς σου.

· Τυπικά. Ἦχος πλ. δ'.

Εὐλόγει, ἡ ψυχὴ μου, τὸν Κύριον.

Εὐλογητὸς εἶ, Κύριε.

Ψαλ. ρβ'. Εὐλόγει, ἡ ψυχὴ μου, τὸν Κύριον, καὶ πάντα
 τὰ ἐντός μου, τὸ ὄνομα τὸ ἅγιον οὐτοῦ.

Εὐλόγει, ἡ ψυχὴ μου, τὸν Κύριον, καὶ μὴ ἐπιλανθάνου
 πάσας τὰς ἀνταποδόσεις αὐτοῦ·

Τὸν εὐΐλατεύοντα πάσας τὰς ἀνομίας σου, τὸν ἰώμε-
 νον πάσας τὰς νόσους σου·

Τὸν λυτρούμενον ἐκ φθορᾶς τὴν ζωὴν σου, τὸν στε-
 φανοῦντά σε ἐν ἐλέει καὶ οἰκτιρμοῖς.

Τὸν ἐμπιπλῶντα ἐν ἀγαθοῖς τὴν ἐπιθυμίαν σου· ἀνα-
 καινισθῆσεται ὡς ἄετοῦ ἡ νεότης σου.

Ποιῶν ἐλεημοσύνας ὁ Κύριος, καὶ κρίμα πᾶσι τοῖς
 ἀδικουμένοις.

Ἐγνώρισε τὰς ὁδοὺς αὐτοῦ τῷ Μωϋσῇ, τοῖς υἱοῖς
 Ἰσραὴλ τὰ θελήματα αὐτοῦ.

Οἰκτίρμων καὶ ἐλεῆμων ὁ Κύριος, μακρόθυμος καὶ πό-
 λυέλεος· οὐκ εἰς τέλος ὀργισθῆσεται, οὐδὲ εἰς τὸν αἰῶνα
 μηνιεῖ.

Οὐ κατὰ τὰς ἀνομίας ἡμῶν ἐποίησεν ἡμῖν, οὐδὲ κατὰ
 τὰς ἁμαρτίας ἡμῶν ἀνταπέδωκεν ἡμῖν.

and glory incomprehensible, whose mercy is measureless, and love to man ineffable: do thyself, O Master, according to thy tenderness of heart, look upon us, and upon this holy House, and deal with us, and those that pray with us, in the riches of thy mercies, and of thy compassions.

Typika. Fourth plagal Tone.

Bless the Lord, O my soul.

Blessed art thou, O Lord.

Ps. cii. Bless the Lord, O my soul; and all that is within me, bless his holy Name.

Bless the Lord, O my soul, and forget not all his rewards:

Who readily forgiveth all thine iniquities; who healeth all thy diseases;

Who redeemeth thy life from corruption; who crowneth thee with mercy and compassions;

Who satisfieth thy desire with good things: thy youth shall be renewed as the eagle's.

Doing acts of mercy is the Lord, and judgement for all that are wronged.

He hath made his ways known to Moses, his wills to the children of Israel.

. Compassionate and merciful is the Lord, long-suffering and plenteous in mercy: not unto the uttermost will he be angry, nor for ever be wroth.

Not according to our iniquities hath he dealt with us, nor according to our sins rewarded us.

Ὅτι κατὰ τὸ ὕψος τοῦ οὐρανοῦ ἀπὸ τῆς γῆς, ἐκραταίωσε Κύριος τὸ ἔλεος αὐτοῦ ἐπὶ τοὺς φοβουμένους αὐτόν.

Καθ' ὅσον ἀπέχουσιν ἀνατολαὶ ἀπὸ δυσμῶν, ἐμάκρυνεν ἀφ' ἡμῶν τὰς ἀνομίας ἡμῶν.

Καθὼς οἰκτείρει πατὴρ υἱούς, ψκτείρησε Κύριος τοὺς φοβουμένους αὐτόν· ὅτι αὐτὸς ἔγνω τὸ πλάσμα ἡμῶν, ἐμνήσθη ὅτι χοὺς ἐσμεν.

Ἄνθρωπος, ὡσεὶ χόρτος αἱ ἡμέραι αὐτοῦ, ὡσεὶ ἄνθος τοῦ ἀγροῦ, οὕτως ἐξανθήσει.

Ὅτι πνεῦμα διήλθεν ἐν αὐτῷ, καὶ οὐχ ὑπάρξει, καὶ οὐκ ἐπιγνώσεται ἔτι τὸν τόπον αὐτοῦ.

Τὸ δὲ ἔλεος τοῦ Κυρίου ἀπὸ τοῦ αἰῶνος, καὶ ἔως τοῦ αἰῶνος ἐπὶ τοὺς φοβουμένους αὐτόν.

Καὶ ἡ δικαιοσύνη αὐτοῦ ἐπὶ υἱοῖς υἱῶν, τοῖς φυλάσσουσι τὴν διαθήκην αὐτοῦ, καὶ μεμνημένοις τῶν ἐντολῶν αὐτοῦ τοῦ ποιῆσαι αὐτάς.

Κύριος ἐν τῷ οὐρανῷ ἡτοίμασε τὸν θρόνον αὐτοῦ, καὶ ἡ Βασιλεία αὐτοῦ πάντων δεσπόζει.

Εὐλογεῖτε τὸν Κύριον, πάντες οἱ Ἄγγελοι αὐτοῦ, δυνατοὶ ἰσχύϊ, ποιοῦντες τὸν λόγον αὐτοῦ, τοῦ ἀκοῦσαι τῆς φωνῆς τῶν λόγων αὐτοῦ.

Εὐλογεῖτε τὸν Κύριον, πάσαι αἱ Δυνάμεις αὐτοῦ, λειτουργοὶ αὐτοῦ, οἱ ποιοῦντες τὸ θέλημα αὐτοῦ.

Εὐλογεῖτε τὸν Κύριον, πάντα τὰ ἔργα αὐτοῦ, ἐν παντὶ τόπῳ τῆς δεσποτείας αὐτοῦ· εὐλόγει, ἡ ψυχὴ μου, τὸν Κύριον.

For according to the height of the heaven from the earth, hath the Lord confirmed his mercy upon those that fear him.

As far as the east is from the west, hath he removed our iniquities from us.

Like as a Father hath compassion on his children, hath the Lord had compassion on those that fear him: for he knoweth our frame; he is mindful that we are dust.

Man,—as grass are his days; as the flower of the field, so shall he flourish.

For the spirit is passed through in him, and he shall not be, and shall know his place no longer.

But the mercy of the Lord is from eternity, and unto eternity upon those that fear him;

And his righteousness unto children's children, to such as keep his testament, and are mindful of his commandments to do them.

The Lord hath prepared his throne in the heaven, and his Kingdom ruleth over all.

Bless the Lord, all ye his Angels, mighty in strength, that execute his word, on hearing the voice of his words.

Bless the Lord, all ye his Powers, ye ministers of his, that do his will.

Bless the Lord, all ye his works, in every place of his dominion: bless the Lord, O my soul.

Δόξα Πατρί, καὶ Υἱῷ, καὶ Ἀγίῳ Πνεύματι.

Καὶ νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
Ἀμήν.

Εἶτα γεγονωτέρα τῇ φωνῇ·

Εὐλόγει, ἡ ψυχὴ μου, τὸν Κύριον, καὶ πάντα τὰ ἐντός μου, τὸ ὄνομα τὸ ἅγιον αὐτοῦ. Εὐλογητὸς εἶ Κύριε. Μετὰ δὲ τὴν συμπλήρωσιν τοῦ Ἀντιφώνου, ἐλθὼν ὁ Διάκονος, καὶ στὰς ἐν τῷ συνήθει τόπῳ, καὶ προσκυνήσας, λέγει·

Ἔτι, καὶ ἔτι, ἐν εἰρήνῃ τοῦ Κυρίου δεηθώμεν.

Ὁ Χορὸς· Κύριε ἐλέησον.

Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι.

Ὁ Χορὸς· Κύριε ἐλέησον.

Τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, Δεσποίνης ἡμῶν Θεοτόκου, καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν Ἀγίων μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους, καὶ πάσαν τὴν ζωὴν ἡμῶν, Χριστῷ τῷ Θεῷ παραθώμεθα.

Ὁ Χορὸς· Σοί, Κύριε.

Ὁ Ἱερεὺς ἐκφώνως·

Ὅτι σὸν τὸ κράτος, καὶ σοὶ ἐστὶν ἡ Βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἀγίου Πνεύματος, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορὸς· Ἀμήν.

Καὶ ψάλλεται ὁμοίως παρὰ τῶν Ψαλτῶν τὸ δεύτερον

Glory to the Father, and to the Son, and to the Holy Spirit.

Both now, and ever, and unto the ages of the ages. Amen.

Then in a louder voice:

Bless the Lord, O my soul; and all that is within me, bless his holy Name. Blessed art thou, O Lord.

And after the conclusion of the Antiphon, the Deacon cometh, and standeth in the accustomed place, and having adored, saith:

Again, and again, in peace let us beseech the Lord.

The Choir: Lord, have mercy.

Succour us, save us, have mercy on us, and keep us, O God, by thy grace.

The Choir: Lord, have mercy.

Of our All-holy, undefiled, exceedingly blessed, glorious Lady, Theotokos, and ever-virgin, Mary, with all the Saints, making mention, ourselves and one another, and all our life, let us commend to Christ the God.

The Choir: To thee, O Lord.

The Priest aloud:

For thine is the might, and thine is the Kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto the ages of the ages.

The Choir: Amen.

And in like manner there is sung of the Singers

Αντιφωνον, ἢ τα Τυπικά, ἐάν ἡ Κυριακή, ἡ ἡμέρα Ἀγίου ἐορταζομένου· καὶ ὁ Ἱερεὺς λέγει μυστικῶς τὴν Εὐχὴν τοῦ Ἀντιφωνίου· ὁ δὲ Διάκονος ὁμοίως ποιεῖ, ὡς καὶ ἐν τῇ προτέρᾳ Εὐχῇ.

Εὐχὴ Ἀντιφωνίου δευτέρου.

Κύριε ὁ Θεὸς ἡμῶν, σῶσον τὸν λαόν σου, καὶ εὐλόγησον τὴν κληρονομίαν σου· τὸ πλήρωμα τῆς Ἐκκλησίας σου φύλαξον· ἀγιάσον τοὺς ἀγαπῶντας τὴν εὐπρέπειαν τοῦ Οἴκου σου· σὺ αὐτοὺς ἀντιδόξασον τῇ θεϊκῇ σου δυνάμει, καὶ μὴ ἐγκαταλίπῃς ἡμᾶς τοὺς ἐλπίζοντας ἐπὶ σέ.

Τυπικά.

Δόξα τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ Ἁγίῳ Πνεύματι.

Ψαλ. ρμέ. Αἶνει, ἡ ψυχὴ μου, τὸν Κύριον· αἰνέσω Κύριον ἐν τῇ ζωῇ μου, ψαλῶ τῷ Θεῷ μου ἕως ὑπάρχου.

Μὴ πεποιθᾶτε ἐπ' ἄρχοντας, ἐπὶ υἱοὺς ἀνθρώπων, οἷς οὐκ ἔστι σωτηρία.

Ἐξελεύσεται τὸ πνεῦμα αὐτοῦ, καὶ ἐπιστρέψει εἰς τὴν γῆν αὐτοῦ.

Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἀπολοῦνται πάντες οἱ διαλογισμοὶ αὐτοῦ.

Μακάριος, οὗ ὁ Θεὸς Ἰακώβ βοηθὸς αὐτοῦ, ἡ ἐλπίς αὐτοῦ ἐπὶ Κύριον τὸν Θεὸν αὐτοῦ·

Τὸν ποιήσαντα τὸν οὐρανὸν καὶ τὴν γῆν, τὴν θάλασσαν, καὶ πάντα τὰ ἐν αὐτοῖς·

Τὸν φυλάσσαντα ἀλήθειαν εἰς τὸν αἰῶνα, ποιοῦντα κρίμα τοῖς ἀδικουμένοις, δίδόντα τροφὴν τοῖς πεινῶσι.

Κύριος λύει πεπεδημένους· Κύριος σοφοὶ τυφλοῦς·

the second Antiphon, or the Typika, if it be the Lord's-day, or a Saint's Feast; and the Priest saith secretly the Prayer of the Antiphon: now the Deacon doth the same as in the former Prayer.

Prayer of the second Antiphon.

O Lord our God, save thy people, and bless thine inheritance; keep the fulness of thy Church; hallow those that love the comeliness of thy House: do thou in return glorify them by thy divine power, and forsake not us that hope in thee.

Typika.

Glory to the Father, and to the Son, and to the Holy Spirit.

Ps. cxlv. Praise the Lord, O my soul: I will praise the Lord in my life, I will offer psalmody to my God as long as I exist.

Put not your trust in princes, in the children of men, in whom there is no salvation.

His spirit shall go forth, and he shall return to his earth.

In that day shall all his thoughts perish.

Blessed is he whose helper is the God of Jacob, his hope is in the Lord his God:

Who made the heaven and the earth, the sea, and all that in them is;

Who keepeth truth for ever; who executeth judgement for the wronged; who giveth food to the hungry.

The Lord looseth the fettered: the Lord maketh

Κύριος ἀνορθοῖ κατεβραγμένους· Κύριος ἀγαπᾷ δικαίους·
Κύριος φυλάσσει τοὺς προσηλύτους.

Ὁρφανὸν καὶ χήραν ἀναλήψεται, καὶ ὁδὸν ἁμαρτωλῶν
ἀφανιεῖ.

Βασιλεύσει Κύριος εἰς τὸν αἰῶνα, ὁ Θεός σου, Σιών,
εἰς γενεὰν καὶ γενεάν.

Καὶ νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
Ἀμήν.

Εἶτα ψάλλεται εἰς Ἥχον πλ. β'.

Ὁ Μονογενὴς Υἱὸς καὶ Λόγος τοῦ Θεοῦ, ἀθάνατος
ὑπάρχων, καὶ καταδεξάμενος διὰ τὴν ἡμετέραν σωτηρίαν
σαρκωθῆναι ἐκ τῆς ἁγίας Θεοτόκου καὶ ἀειπαρθένου
Μαρίας, ἀτρέπτως ἐνανθρωπήσας, σταυρωθεὶς τε, Χριστὲ
ὁ Θεός, θανάτῳ θάνατον πατήσας, εἰς ὧν τῆς Ἀγίας
Τριάδος, συνδοξαζόμενος τῷ Πατρὶ, καὶ τῷ Ἀγίῳ
Πνεύματι, σῶσον ἡμᾶς.

Ὁ Διάκονος·

Ἐτι, καὶ ἔτι, ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορὸς· Κύριε ἐλέησον.

Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφυλάξον ἡμᾶς, ὁ
Θεός, τῇ σῇ χάριτι.

Ὁ Χορὸς· Κύριε ἐλέησον.

Τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου,
Δεσποίνης ἡμῶν Θεοτόκου, καὶ ἀειπαρθένου Μαρίας,
μετὰ πάντων τῶν Ἀγίων μνημονεύσαντες, ἑαυτοὺς καὶ
ἀλλήλους, καὶ πᾶσαν τὴν ζωὴν ἡμῶν, Χριστῷ τῷ Θεῷ
παραθώμεθα.

wise the blind: the Lord setteth up those that are cast down: the Lord loveth the righteous: the Lord keepeth the proselytes.

The orphan and the widow will he support; and the way of sinners will he destroy.

The Lord shall reign for ever; thy God, O Sion, unto generation and generation.

Both now, and ever, and unto the ages of the ages. Amen.

Then is sung to the second plagal Tone.

O Only-begotten Son and Word of God, who art immortal, yet didst deign for our salvation to be incarnate of the holy Theotokos and ever-virgin Mary, without conversion becoming man, and wast crucified, Christ the God, by death trampling upon death, being one of the Holy Trinity, and glorified together with the Father, and the Holy Spirit, save us.

The Deacon:

Again, and again, in peace let us beseech the Lord.

The Choir: Lord, have mercy.

Succour us, save us, have mercy on us, and keep us, O God, by thy grace.

The Choir: Lord, have mercy.

Of our All-holy, undefiled, exceedingly blessed, glorious Lady, Theotokos and ever-virgin, Mary, with all the Saints, making mention, ourselves and one another, and all our life, let us commend to Christ the God.

‘Ο Χορός· Σοί, Κύριε.

‘Ο ‘Ιερεύς ἐκφώνως·

“Οτι ἀγαθός καὶ φιλόανθρωπος Θεός ὑπάρχεις, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ Ἀγίῳ Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

‘Ο Χορός· Ἀυήν.

Καὶ ψάλλεται ὁμοίως παρὰ τῶν Ψαλτῶν τὸ τρίτον Ἀντίφωνον, ἢ οἱ Μακαρισμοὶ, ἐὰν ᾗ Κυριακή, ἢ ἡμέρα Ἀγίου ἑορταζομένου· καὶ ὁ ‘Ιερεύς λέγει μυστικῶς τὴν Εὐχὴν τοῦ Ἀντιφώνου· ὁ δὲ Διάκονος προσκυνήσας, εἰσέρχεται εἰς τὸ Ἱερόν.

Εὐχὴ Ἀντιφώνου τρίτου.

‘Ο τὰς κοινὰς ταύτας καὶ συμφώνους ἡμῖν χαρισάμενος προσευχάς, ὁ καὶ δυοὶ καὶ τρισί, συμφωνοῦσιν ἐπὶ τῷ Ὄνοματί σου, τὰς αἰτήσεις παρέχειν ἐπαγγελάμενος· αὐτός καὶ νῦν τῶν δούλων σου τὰ αἰτήματα πρὸς τὸ συμφέρον πλήρωσον, χορηγῶν ἡμῖν ἐν τῷ παρόντι αἰῶνι τὴν ἐπίγνωσιν τῆς σῆς ἀληθείας, καὶ ἐν τῷ μέλλοντι Ζωὴν αἰώνιον χαριζόμενος·

Οἱ Μακαρισμοὶ εἰς τὸν τυχόντα Ἦχον.

Ἐν τῇ Βασιλείᾳ σου μνήσθητι ἡμῶν, Κύριε, ὅταν ἔλθῃς ἐν τῇ Βασιλείᾳ σου.

Εἰς Στίχους ιβ’.

Ματθ. Ε’. 3—12. Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ Βασιλεία τῶν οὐρανῶν.

Μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται.

The Choir: To thee, O Lord.

The Priest aloud:

For a good God and lover of man art thou,
and to thee we send up glory, to the Father,
and to the Son, and to the Holy Spirit, now,
and ever, and unto the ages of the ages.

The Choir: Amen.

And in like manner there is sung of the Singers
the third Antiphon, or the Beatitudes, if it be the
Lord's-day, or a Saint's Feast; and the Priest
saith secretly the Prayer of the Antiphon: now
the Deacon, having adored, cometh into the
Sanctuary.

Prayer of the third Antiphon.

Thou that hast given us grace for these com-
mon and accordant prayers, who to even two or
three agreeing in thy name, hast promised to
grant their requests: do thyself even now fulfil
the petitions of thy servants as may be fitting,
granting us in this present world the knowledge
of thy truth, and in that which is to come be-
stowing life eternal.

The Beatitudes to the Tone it happeneth to be.

In thy Kingdom be mindful of us, O Lord,
when thou comest in thy Kingdom.

For twelve Stichoi.

Matt. v. 3—12. Blessed are the poor in spirit,
for theirs is the Kingdom of the heavens.

Blessed are those that mourn, for they shall be
comforted.

Μακάριοι οἱ πράξεις, ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν.

Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται.

Εἰς Στίχους η'.

Μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.

Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν Θεὸν ὁψονται.

Εἰς Στίχους Στ'.

Μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται.

Μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ Βασιλεία τῶν οὐρανῶν.

Εἰς Στίχους δ'.

Μακάριοι ἐστέ, ὅταν ὀνειδίσωσιν ὑμᾶς, καὶ διώξωσι, καὶ εἴπωσι πᾶν πονηρὸν ῥῆμα καθ' ὑμῶν, ψευδόμενοι, ἕνεκεν ἐμοῦ.

Χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς.

Ἐν ταῖς Κυριακαῖς ἴστανται Στίχοι η'. ἀρχῆς γινόμενης ἀπὸ τοῦ, Μακάριοι οἱ ἐλεήμονες, καὶ συμφάλλονται Στιχερά, ἢ Μακαρισμοί, τῆς Ὁκτωήχου η'. ἡγουν Ἀναστάσιμα Στ'. Δόξα Τριαδίκον· Καὶ νῦν Θεοτοκίον.

Ὅταν δὲ ἔλθωσιν εἰς τό, Δόξα, ὁ Ἱερεὺς καὶ ὁ Διάκονος, στάντες ἔμπροσθεν τῆς ἁγίας Τραπέζης, ποιοῦσι προσκυνήματα τρία.

Blessed are the meek, for they shall inherit the land.

Blessed are those that hunger and thirst after righteousness, for they shall be satisfied.

For eight Stichoi.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the clean in heart, for they shall see God.

For six Stichoi.

Blessed are the peacemakers, for they shall be called sons of God.

Blessed are those that are persecuted for righteousness' sake, for theirs is the Kingdom of the heavens.

For four Stichoi.

Blessed are ye, when they shall revile you, and persecute you, and say every evil saying against you, falsely, for my sake.

Rejoice ye, and exult, for your reward is great in the heavens.

On Lord's-days there are divided off eight Stichoi, beginning at, Blessed are the merciful, and therewith are sung eight Stichera, or Beatitudes, out of the Oktoechos, to wit six of the Resurrection; **Glory . . . Triadikon; Both now . . .**

Theotokion.

Now when they come to the, **Glory**, the Priest and the Deacon, standing before the holy Table, make three adorations.

Εἶτα, λαβὼν ὁ Ἱερεὺς τὸ ἅγιον Εὐαγγέλιον, δίδωσι τῷ Διακόνῳ. Καὶ οὕτως, ἐξελθόντες διὰ τοῦ βορείου μέρους, προπορευομένων αὐτῶν λαμπάδων, ποιῶσι τὴν μικρὰν Εἴσοδον· καὶ στάντες ἐν τῷ συνήθει τόπῳ, κλίνουσιν ἀμφοτέροι τὰς κεφαλὰς.

Καὶ τοῦ Διακόνου εἰπόντος ἡρέμα, **Τοῦ Κυρίου δεηθῶμεν**, λέγει ὁ Ἱερεὺς τὴν Εὐχὴν τῆς Εἰσόδου μυστικῶς.

Εὐχὴ τῆς Εἰσόδου τοῦ ἁγίου Εὐαγγελίου.

Δέσποτα Κύριε, ὁ Θεὸς ἡμῶν, ὁ καταστήσας ἐν οὐρανοῖς τάγματα, καὶ στρατιάς Ἀγγέλων καὶ Ἀρχαγγέλων, εἰς λειτουργίαν τῆς σῆς δόξης, ποιήσον, σὺν τῇ Εἰσόδῳ ἡμῶν, εἰσοδὸν ἁγίων Ἀγγέλων γενέσθαι, συλλειτουργούντων ἡμῖν, καὶ συνδοξολογούντων τὴν σὴν ἀγαθότητα. Ὅτι πρέπει σοι πᾶσα δόξα, τιμὴ, καὶ προσκύνησις, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ Ἁγίῳ Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Τῆς Εὐχῆς δὲ τελεσθείσης, λέγει ὁ Διάκονος πρὸς τὸν Ἱερέα, δεικνύων πρὸς ἀνατολὰς τῇ δεξιᾷ χειρὶ, κρατῶν ἅμα καὶ τὸ Ὠράριον τοῖς τρισὶ δακτύλοις·

Εὐλόγησον, Δέσποτα, τὴν ἁγίαν Εἴσοδον.

Καὶ ὁ Ἱερεὺς εὐλογῶν, λέγει·

Εὐλογημένη ἡ Εἴσοδος τῶν Ἀγίων σου, πάντοτε· νῦν, καὶ ἀεὶ εἰς καὶ τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Εἴθ' οὕτως ἀπέρχεται πρὸς τὸν Ἡγούμενον ὁ Διάκονος, καὶ ἀσπάζεται τὸ Εὐαγγέλιον, εἰ πάρεστιν· εἰ δὲ μὴ, ἀσπάζεται τοῦτο ὁ Ἱερεὺς.

Πληρωθέντος δὲ τοῦ τελευταίου Τροπαρίου, ἔρχεται ὁ

Then, the Priest, taking the holy Gospel, giveth it to the Deacon. And thus, coming out through the north part, preceded by lamps, they make the little Entrance; and standing in the accustomed place, both bow their heads.

And the Deacon having said in a low voice, **Let us beseech the Lord**, the Priest saith the Prayer of the Entrance secretly.

Prayer of the Entrance of the holy Gospel.

O Master, Lord, our God, who hast appointed in the heavens ranks and armies of Angels and Archangels, for the ministry of thy glory; cause that with our Entrance, there may be an entrance of holy Angels, ministering together with us, and with us glorifying thy goodness. For to thee becometh all glory, honour, and adoration, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto the ages of the ages. Amen.

And the Prayer ended, the Deacon pointing to the east with his right hand, and holding his Orarion with three fingers, saith to the Priest:

Bless, Master, the holy Entrance.

And the Priest blessing, saith:

Blessed is the Entrance of thy Saints, always: now, and ever, and unto the ages of the ages. Amen.

Then the Deacon goeth to the Hegumen, if any be present, who kisseth the Gospel; but if none be present, the Priest kisseth it.

And the last Troparion being ended, the Deacon

Διάκονος εἰς τὸ μέσον, καὶ στὰς ἔμπροσθεν τοῦ Ἱερέως, ἀνυψοῖ μικρὸν τὰς χεῖρας, καὶ δεικνύων τὸ ἅγιον Εὐαγγέλιον, λέγει μεγαλοφώνως·

Σοφία, ὀρθοί.

Καὶ εἰ μὲν ἔστι Δεσποτική Ἑορτή, ψάλλεται παρὰ τοῦ Ἱερέως τὸ Εἰσοδικὸν τῆς Ἑορτῆς· εἰ δὲ μή, τὸ ἐπόμενον παρὰ τοῦ Χοροῦ εἰς Ἦχον β'.

Δεῦτε προσκυνήσωμεν, καὶ προσπέσωμεν Χριστῷ.

Σῶσον ἡμᾶς, Υἱὲ Θεοῦ, ὁ ἀναστὰς ἐκ νεκρῶν (ἐν ταῖς Κυριακαῖς δηλονότι· ἐν δὲ ταῖς ἐτέραις ἡμέραις· ὁ ἐν Ἀγίοις θαυμαστός), ψάλλοντάς σοι· Ἀλληλουῖα.

Καὶ προσκυνήσας ὁ Διάκονός τε, καὶ ὁ Ἱερεὺς κατόπισθεν αὐτοῦ, εἰσέρχονται εἰς τὸ ἅγιον Βῆμα· καὶ ὁ μὲν Διάκονος ἀποτίθῃσι τὸ ἅγιον Εὐαγγέλιον ἐν τῇ ἀγίᾳ Τραπέζῃ.

Οἱ δὲ Ψάλται λέγουσι τὰ συνήθη Τροπάρια· ἐν ταῖς Κυριακαῖς, τὸ Ἀναστάσιμον τῆς Ὀκτωήχου (δηλόνοσι τὸ Ἀπολυτίκιον τοῦ Ἑσπερινοῦ)· Δόξα τὸ τοῦ Ἀγίου τοῦ Ναοῦ· Καὶ νῦν τὸ Κοντάκιον τῆς ἡμέρας, ἢ τῆς προσεγγιζούσης Δεσποτικῆς, ἢ Θεομητορικῆς Ἑορτῆς, εἰ δὲ μή, τὸ ἐπόμενον·

Προστασία τῶν Χριστιανῶν ἀκαταίσχυντε, μεσιτεία πρὸς τὸν Ποιητὴν ἀμετάθετε, μὴ παρίδης ἀμαρτωλῶν δεήσεων φωνάς· ἀλλὰ πρόφθασον, ὡς ἀγαθὴ, εἰς τὴν βοήθειαν ἡμῶν, τῶν πιστῶς κραυγαζόντων σοι· Τάχυνον εἰς πρεσβείαν, καὶ σπεῦσον εἰς ἱκεσίαν, ἢ προστατεύουσα αἰέ, Θεοτόκε, τῶν τιμώντων σε.

cometh into the middle, and standing before the Priest, raiseth his hands a little, and shewing the holy Gospel, saith with a loud voice:

Wisdom! upright!

And if it be a Feast of our Lord, there is sung of the Priest the Eisodikon of the Feast; but if not, the following of the Choir to the second Tone.

Come, let us adore, and fall down to Christ.

Save us, O Son of God, who didst rise again from the dead (on Lord's days to wit; but on other days: who art wonderful in the Saints) we sing to thee: Alleluia.

And the Deacon adoreth, and the Priest behind him, and they go into the holy Bema; and the Deacon putteth down the holy Gospel on the holy Table.

And the Singers say the accustomed Troparia:—on Lord's-days, that of the Resurrection out of the Octoechos (to wit the Apolytikion of the Hesperinos); Glory . . . that of the Saint of the Church; Both now . . . the Kontakion of the day, or of the approaching Feast of our Lord, or of the Mother of God, but if not, the following:

O Defence of Christians, which cannot be confounded, mediatrix with thy Maker, which cannot fail, despise not the voices of the entreaties of us sinners; but, since thou art good, rush to the aid of us that faithfully cry to thee: Make haste to intercession, and make speed to supplication, O Theotokos, who ever protectest those that honour hee.

Καὶ εἰπόντων τῶν Ψαλτῶν τὸ τελευταῖον Τροπάριον
λέγει ὁ Διάκονος·

Τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός· Κύριε, ἐλέησον.

Ὁ Ἱερεὺς ἐκφώνως·

Ὅτι ἅγιος εἶ, ὁ Θεὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀνα-
πέμπομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ Ἀγίῳ Πνεύ-
ματι, νῦν, καὶ ἀεί.

Ὁ Διάκονος· Καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός· Ἀμήν.

Καὶ εὐθὺς ψάλλεται παρὰ τῶν Ψαλτῶν τὸ Τρισάγιον
εἰς Ἦχον β'. ὡς ἐξῆς (ἢ ἐν τισὶ Δεσποτικάῃς Ἑορταῖς,
τὸ τῆς Ἑορτῆς).

Ἄγιος ὁ Θεός, Ἄγιος Ἰσχυρός, Ἄγιος Ἀθάνατος, ἐλέη-
σον ἡμᾶς. Ἐκ γ'.

Δόξα Πατρὶ, καὶ Υἱῷ, καὶ Ἀγίῳ Πνεύματι.

Καὶ νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων
Ἀμήν.

Ἄγιος Ἀθάνατος, ἐλέησον ἡμᾶς.

Δύναμεις.

Ἄγιος ὁ Θεός, Ἄγιος Ἰσχυρός, Ἄγιος Ἀθάνατος, ἐλέη-
σον ἡμᾶς.

Ψαλλομένου δὲ τοῦ Τρισαγίου, λέγει ὁ Ἱερεὺς τὴν Εὐχὴν
ταύτην μυστικῶς·

Εὐχή τοῦ Τρισαγίου Ὑμνου.

Ὁ Θεός, ὁ ἅγιος, ὁ ἐν Ἀγίοις ἀναπαυόμενος, ὁ Τρισ-
αγίῳ φωνῇ ὑπὸ τῶν Σεραφίμ ἀνυμνούμενος, καὶ ὑπὸ

And when the Singers have said the last Tro-
parion, the Deacon saith:

Let us beseech the Lord.

The Choir: Lord, have mercy.

The Priest aloud:

For holy art thou, our God, and to thee we
send up glory, to the Father, and to the Son,
and to the Holy Spirit, now, and ever.

The Deacon: And unto the ages of the ages.

The Choir: Amen.

And straightway there is sung of the Singers
the Trisagion to the second Tone, as followeth
(or on certain Feasts of our Lord, that of the
Feast).

Holy God, Holy Strong One, Holy Immortal
One, have mercy on us. Thrice.

Glory to the Father, and to the Son, and to
the Holy Spirit.

Both now, and ever, and unto the ages of the
ages. Amen.

Holy Immortal One, have mercy on us.

Dynamis.

Holy God, Holy Strong One, Holy Immortal
One, have mercy on us.

And while the Trisagion is being sung the Priest
saith this Prayer secretly.

Prayer of the Trisagial Hymn.

God, who art holy, who retest in the Saints,
who art hymned with a Trisagial cry by the

τῶν Χερουβὶμ δοξολογούμενος, καὶ ὑπὸ πάσης ἐπουρανίου
Δυναμέως προσκυνούμενος· ὁ ἐκ τοῦ μὴ ὄντος εἰς τὸ
εἶναι παραγαγὼν τὰ σύμπαντα· ὁ κτίσας τὸν ἄνθρωπον
κατ' εἰκόνα σὴν καὶ ὁμοίωσιν, καὶ παντὶ σου χαρίσματι
κατακοσμήσας· ὁ διδούς αἰτοῦντι σοφίαν καὶ σύνεσιν,
καὶ μὴ παρορῶν ἁμαρτάνοντα, ἀλλὰ θέμενος ἐπὶ σωτηρίᾳ
μετάνοιαν· ὁ καταξιώσας ἡμᾶς τοὺς ταπεινοὺς καὶ ἁ-
ναξίους δούλους σου, καὶ ἐν τῇ ὥρᾳ ταύτῃ στήναι κατε-
νώπιον τῆς δόξης τοῦ ἁγίου σου Θουσιαστηρίου, καὶ τὴν
ὀφειλομένην σοι προσκύνησιν καὶ δοξολογίαν προσάγειν·
αὐτός, Δέσποτα, πρόσδεξαι καὶ ἐκ στόματος ἡμῶν τῶν
ἁμαρτωλῶν τὸν Τρισάγιον Ὑμνον, καὶ ἐπίσκεψαι ἡμᾶς
ἐν τῇ χρηστότητί σου· συγχώρησον ἡμῖν πᾶν πλημμέ-
λημα ἐκούσιόν τε καὶ ἀκούσιον· ἁγιάσον ἡμῶν τὰς ψυχὰς
καὶ τὰ σώματα· καὶ δὸς ἡμῖν ἐν ὁσιότητι λατρεύειν σοι
πάσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν· πρεσβείαις τῆς ἁγίας
Θεοτόκου, καὶ πάντων τῶν Ἁγίων τῶν ἀπ' αἰῶνός σοι
εὐαρεστησάντων. Ὅτι ἅγιος εἶ, ὁ Θεὸς ἡμῶν, καὶ σοὶ
τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ
Ἁγίῳ Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν
αἰώνων. Ἀμήν.

Ταύτης δὲ τελεσθείσης, λέγουσι καὶ αὐτοί, ὅτε Ἱερεὺς
καὶ ὁ Διάκονος, τὸ Τρισάγιον, ποιοῦντες ὁμοῦ καὶ προσ-
κυνήματα τρία ἔμπροσθεν τῆς ἁγίας Τραπέζης.

Εἶτα λέγει ὁ Διάκονος πρὸς τὸν Ἱερέα·

Κέλευσον, Δέσποτα.

Καὶ ἀπέρχονται ἐν τῇ Καθέδρᾳ.

Seraphim, and glorified by the Cherubim, and adored by every heavenly Power; who out of nothing hast brought into being all things; who hast created man after thine own image and likeness, and adorned him with thine every grace; who givest to him that asketh, wisdom and understanding, and dost not despise the sinner, but hast appointed repentance unto salvation; who hast deigned that we, thy lowly and unworthy servants, should stand even at this hour before the glory of thy holy Altar, and offer the adoration and doxology which is due to thee: do thyself, O Master, accept even out of the mouth of us, sinners, the Hymn of the Trisagion, and visit us in thy beneficence: forgive us every transgression, voluntary and involuntary: hallow our souls and bodies; and grant us in uprightness to serve thee all the days of our life; at the intercession of the holy Theotokos, and of all the Saints that have ever pleased thee. For holy art thou, our God, and to thee we send up glory, to the Father and to the Son, and to the Holy Spirit, now, and ever, and unto the ages of the ages. Amen.

And this ended, the Priest and the Deacon themselves say the Trisagion, making at the same time three adorations before the holy Table.

Then the Deacon saith to the Priest:
Command, Master.

And they go up to the Seat.

Καὶ ὁ Ἱερεὺς λέγει ἀπερχόμενος·

Εὐλογημένος ὁ ἐρχόμενος ἐν Ὄνόματι Κυρίου, ὁ
Βασιλεὺς τοῦ Ἰσραήλ.

Ὁ δὲ Διάκονος·

Εὐλόγησον, Δέσποτα, τὴν ἄνω Καθέδραν.

Καὶ ὁ Ἱερεὺς·

Εὐλογημένος εἶ ὁ ἐπὶ θρόνου δόξης τῆς Βασιλείας σου,
ὁ καθήμενος ἐπὶ τῶν Χερουβὶμ, πάντοτε· νῦν, καὶ αἰεὶ,
καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Καὶ μετὰ τὴν συμπλήρωσιν τοῦ Τρισαγίου, ὁ Διάκονος
ἐλθὼν ἔμπροσθεν τῶν ἀγίων Θυρῶν, λέγει·

Πρόσχωμεν.

Καὶ ὁ Ἀναγνώστης στάς ἐν τῷ Σωλέα·

Τὸ Προκείμενον· Ψαλμὸς τῷ Δαυῖδ.

Καὶ μετὰ τὸ Προκείμενον ὁ Διάκονος αὐθις·

Σοφία.

Καὶ ὁ Ἀναγνώστης τὸν Τίτλον τοῦ Ἀποστόλου·

Πράξεων τῶν Ἀποστόλων (ἢ, Πρὸς . . . Ἐπιστολῆς
Παύλου ἢ, Καθολικῆς Ἐπιστολῆς . . .) τὸ Ἀνάγνωσμα.

Καὶ αὐθις ὁ Διάκονος·

Πρόσχωμεν.

Καὶ ὁ Ἀναγνώστης τὸν Ἀπόστολον τῆς ἡμέρας·

Ἐν ταῖς ἡμέραις ἐκείναις (ἢ, Ἀδελφοί)

Καὶ τοῦ Ἀποστόλου πληρωθέντος, λέγει ὁ Ἱερεὺς·

Εἰρήνη σοι τῷ ἀναγινώσκοντι.

Καὶ ὁ Ἀναγνώστης·

Ἀλληλούϊα· Ψαλμὸς τῷ Δαυῖδ.

And the Priest saith as he goeth:

Blessed is he that cometh in the Name of the Lord, even the King of Israel.

The Deacon:

Bless, Master, the Seat above.

And the Priest:

Blessed art thou that art upon the throne of the glory of thy Kingdom, who sittest upon the Cherubim, always: now, and ever, and unto the ages of the ages. Amen.

And after the conclusion of the Trisagion, the

Deacon, coming before the holy Doors, saith:

Let us attend.

And the Reader standing on the Soleas:

The Prokeimenon: A Psalm of David.

And after the Prokeimenon the Deacon again:

Wisdom!

And the Reader saith the Title of the Apostle:

The Lesson out of the Acts of the Apostles (or, out of the Epistle of Paul to the . . . or, out of the Catholic Epistle of . . .).

And again the Deacon:

Let us attend.

And the Reader readeth the Apostle of the day:

In those days (or, Brethren)

And the Apostle ended, the Priest saith:

Peace to thee that readest.

And the Reader:

Alleluia: A Psalm of David.

Τοῦ δὲ Ἀλληλουῖα ψαλλομένου, λαβὼν ὁ Διάκονος τὸ
Θυμιατήριον καὶ τὸ θυμίαμα, πρόσσεισι τῷ Ἱερεὶ· καὶ
λαβὼν εὐλογίαν παρ' αὐτοῦ, θυμῷ τὴν ἁγίαν Τράπεζαν
γύρωθεν, καὶ τὸ Ἱερατεῖον ὅλον, καὶ τὸν Ἱερέα.

Καὶ ὁ Ἱερεὺς λέγει τὴν Εὐχὴν ταύτην μυστικῶς.

Εὐχὴ πρὸ τοῦ Εὐαγγελίου.

Ἐλλαμψον ἐν ταῖς καρδίαις ἡμῶν, φιλόνηρωπε Δέ-
σποτα, τὸ τῆς σῆς θεογενωσίας ἀκήρατον φῶς, καὶ τοὺς
τῆς διανοίας ἡμῶν διάνοιξον ὀφθαλμούς, εἰς τὴν τῶν
Εὐαγγελικῶν σου κηρυγμάτων κατανόησιν· ἔνθεες ἡμῖν
καὶ τὸν τῶν μακαρίων σου ἐντολῶν φόβον, ἵνα, τὰς
σαρκικὰς ἐπιθυμίας πάσας καταπατήσαντες, πνευματικὴν
πολιτείαν μετέλθωμεν, πάντα τὰ πρὸς εὐαρέστησιν τὴν
σὴν καὶ φρονοῦντες καὶ πράττοντες. Σὺ γὰρ εἶ ὁ φω-
τισμὸς τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, Χριστέ ὁ
Θεός, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, σὺν τῷ ἀνάρχῳ
σου Πατρὶ, καὶ τῷ Παναγίῳ, καὶ ἀγαθῷ, καὶ ζωοποιῷ
σου Πνεύματι, νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν
αἰώνων. Ἀμήν.

Ὁ δὲ Διάκονος, τὸ Θυμιατήριον ἀποθέμενος ἐν τῷ συν-
ήθει τόπῳ, ἔρχεται πρὸς τὸν Ἱερέα, καὶ ὑποκλίνας αὐτῷ
τὴν κεφαλὴν, κρατῶν τὸ Ὠράριον σὺν τῷ ἁγίῳ Εὐαγγε-
λίῳ τοῖς ἄκροις δακτύλοις, δηλονότι ἐν ἐκείνῳ τῷ τόπῳ
τῆς ἁγίας Τραπέζης, λέγει·

Εὐλόγησον, Δέσποτα, τὸν Εὐαγγελιστὴν τοῦ ἁγίου
Ἀποστόλου καὶ Εὐαγγελιστοῦ (τοῦ δε).

Ὁ δὲ Ἱερεὺς σφραγίζων αὐτόν, λέγει·

Now while the Alleluia is being sung, the Deacon, taking the Censer and incense, goeth up to the Priest; and having received a blessing from him, censeth the holy Table all round, and the whole Sanctuary, and the Priest.

And the Priest saith this Prayer secretly.

Prayer before the Gospel.

Light up in our hearts, O Master, lover of man, the pure light of thy divine knowledge, and open the eyes of our understanding to the comprehension of the proclaiming of thy Gospel: implant in us the fear also of thy blessed commandments, that, trampling upon all carnal desires, we may follow a spiritual manner of life, both thinking and doing all such things as please thee. For thou art the illumination of our souls and bodies, Christ the God, and to thee we send up glory, with thine unoriginate Father, and thine All-holy, and good, and life-giving Spirit, now, and ever, and unto the ages of the ages. Amen.

And the Deacon, having put down the Censer in the accustomed place, goeth up to the Priest, and bowing his head to him, and holding his Orarion with the holy Gospel by the tips of his fingers, to wit in the place of the holy Table where it is lying, saith:

Bless, Master, the Evangelist of the holy Apostle and Evangelist N.

And the Priest signing him with the sign of the Cross, saith:

Ὁ Θεός, διὰ πρεσβειῶν τοῦ ἁγίου, ἐνδόξου Ἀποστόλου καὶ Εὐαγγελιστοῦ (τοῦ δε), ὅψῃ σοι ῥῆμα τῷ εὐαγγελιζομένῳ δυνάμει πολλῇ, εἰς ἐκπλήρωσιν τοῦ Εὐαγγελίου τοῦ ἀγαπητοῦ Υἱοῦ αὐτοῦ, Κυρίου δὲ ἡμῶν Ἰησοῦ Χριστοῦ. Ὁ δὲ Διάκονος, εἰπὼν τό, Ἀμήν, καὶ προσκυνήσας μετ' εὐλαβείας τὸ ἅγιον Εὐαγγέλιον, αἶρει αὐτό· καὶ ἐξελθὼν διὰ τῶν ἁγίων Θυρῶν, προπορευομένων αὐτοῦ λαμπάδων, ἔρχεται, καὶ ἵσταται ἐν τῷ Ἀμβωνι, ἢ ἐν τῷ τεταγμένῳ τόπῳ.

Ὁ δὲ Ἱερεὺς, ἱστάμενος ἔμπροσθεν τῆς ἁγίας Τραπέζης, καὶ βλέπων πρὸς δυσμάς, ἐκφωνεῖ·

Σοφία, ὀρθοί, ἀκούσωμεν τοῦ ἁγίου Εὐαγγελίου.

Εἴτα· Εἰρήνη πᾶσι (εὐλογῶν).

Ὁ Χορός· Καὶ τῷ πνεύματί σου.

Καὶ ὁ Διάκονος·

Ἐκ τοῦ κατὰ (τόν δε) ἁγίου Εὐαγγελίου τὸ Ἀνάγνωσμα.

Ὁ Χορός· Δόξα σοι, Κύριε, δόξα σοι.

Ὁ Ἱερεὺς· Πρόσχωμεν.

Καὶ ὁ Διάκονος τὸ Εὐαγγέλιον τῆς ἡμέρας·

Τῷ καιρῷ ἐκείνῳ (ἢ, Εἶπεν ὁ Κύριος)

Καὶ πληρωθέντος τοῦ Εὐαγγελίου, λέγει πρὸς τὸν Διάκονον ὁ Ἱερεὺς·

Εἰρήνη σοι τῷ εὐαγγελιζομένῳ.

Ὁ Χορός· Δόξα σοι, Κύριε, δόξα σοι. Ἐκ γ'.

Καὶ ὁ Διάκονος, ἐλθὼν ἕως τῶν ἁγίων Θυρῶν, ἀποδίδωσι τὸ ἅγιον Εὐαγγέλιον τῷ Ἱερεῖ· καὶ στὰς ἐν τῷ συνήθει τόπῳ, ἄρχεται οὕτως·

God, through the intercession of the holy, glorious Apostle and Evangelist N., give utterance to thee that evangelizest with much power, unto the fulfilment of the Gospel of his beloved Son, and our Lord Jesus Christ.

And the Deacon, having said, Amen, and adored with reverence the holy Gospel, taketh it up; and coming out through the holy Doors, preceded by lamps, goeth, and standeth in the Ambon, or in the appointed place.

But the Priest, standing before the holy Table, and looking toward the west, saith aloud:

Wisdom! upright! let us hear the holy Gospel. Then: Peace to all (blessing).

The Choir: And to thy spirit.

And the Deacon saith:

The Lesson out of the holy Gospel according to N.

The Choir: Glory to thee, O Lord, glory to thee.

The Priest: Let us attend.

And the Deacon readeth the Gospel of the day.

At that time (or, The Lord spake)

And the Gospel ended, the Priest saith to the Deacon:

Peace to thee that evangelizest.

The Choir: Glory to thee, O Lord, glory to thee. Thrice.

And the Deacon, going as far as the holy Doors, giveth up the holy Gospel to the Priest; and standing in the accustomed place, beginneth thus:

Εἰπωμεν πάντες ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς διανοίας ἡμῶν εἰπωμεν.

Ὁ Χορός· Κύριε ἐλέησον. Ἐκ γ'.

Κύριε Παντοκράτορ, ὁ Θεὸς τῶν πατέρων ἡμῶν, δεόμεθά σου, ἐπάκουσον, καὶ ἐλέησον.

Ὁ Χορός· Κύριε ἐλέησον. Ἐκ γ'.

Ἐλέησον ἡμᾶς, ὁ Θεός, κατὰ τὸ μέγα ἔλεός σου· δεόμεθά σου, ἐπάκουσον, καὶ ἐλέησον.

Ὁ Χορός· Κύριε ἐλέησον. Ἐκ γ'.

Εὐχὴ τῆς ἐκτενοῦς ἱκεσίας, ἣν ὁ Ἱερεὺς λέγει μυστικῶς.

Κύριε ὁ Θεὸς ἡμῶν, τὴν ἐκτενὴ ταύτην ἱκεσίαν προσδεῖται παρὰ τῶν σῶν δούλων, καὶ ἐλέησον ἡμᾶς κατὰ τὸ πλῆθος τοῦ ἐλέους σου· καὶ τοὺς οἰκτιρμούς σου κατὰπεμψον ἐφ' ἡμᾶς, καὶ ἐπὶ πάντα τὸν λαόν σου, τὸν ἀπεκδεχόμενον τὸ παρὰ σοῦ πλούσιον ἔλεος.

Ὁ Διάκονος·

Ἔτι δεόμεθα ὑπὲρ τῶν εὐσεβῶν καὶ Ὁρθοδόξων Χριστιανῶν.

Ὁ Χορός· Κύριε ἐλέησον. Ἐκ γ'.

Ἔτι δεόμεθα ὑπὲρ τοῦ Ἀρχιεπισκόπου ἡμῶν (τοῦ δεῖνος).

Ὁ Χορός· Κύριε ἐλέησον. Ἐκ γ'.

Ἔτι δεόμεθα ὑπὲρ τῶν Ἀδελφῶν ἡμῶν, τῶν Ἱερέων, Ἱερομονάχων, Ἱεροδιακόνων, καὶ Μοναχῶν, καὶ πάσης τῆς ἐν Χριστῷ ἡμῶν Ἀδελφότητος.

Ὁ Χορός· Κύριε ἐλέησον. Ἐκ γ'.

Ἔτι δεόμεθα ὑπὲρ τῶν μακαρίων καὶ ἀειμνήστων Κτιτόρων τῆς ἀγίας Μονῆς ταύτης (ἡ, τοῦ ἁγίου Οἴκου

Let us all say with our whole soul, and with our whole understanding let us say.

The Choir: Lord, have mercy. Thrice.

O Lord Almighty, the God of our fathers, we beseech thee, hearken, and have mercy.

The Choir: Lord, have mercy. Thrice.

Have mercy on us, O God, according to thy great mercy: we beseech thee, hearken, and have mercy.

The Choir: Lord, have mercy. Thrice.

Prayer of the earnest supplication, which the Priest saith secretly.

O Lord our God, accept this earnest supplication from thy servants, and have mercy on us according to the multitude of thy mercy; and send down upon us thy compassions, and upon all thy people, who are expecting the rich mercy that is from thee.

The Deacon:

Again, we beseech for pious and Orthodox Christians.

The Choir: Lord, have mercy. Thrice.

Again, we beseech for our Archbishop N.

The Choir: Lord, have mercy. Thrice.

Again, we beseech for our Brethren, the Priests, Hiero-Monks, Hiero-Deacons, and Monks, and all our Brotherhood in Christ.

The Choir: Lord, have mercy. Thrice.

Again, we beseech for the blessed and ever-memorable Founders of this holy Abode (or,

τούτου)· καὶ ὑπὲρ πάντων τῶν προαναπαυσαμένων πατέρων, καὶ ἀδελφῶν ἡμῶν, τῶν ἐνθάδε εὐσεβῶς κειμένων, καὶ ἀπανταχοῦ Ὁρθοδόξων.

Ὁ Χορός· Κύριε ἐλέησον. Ἐκ γ'.

Ἔτι δεόμεθα ὑπὲρ ἐλέους, ζωῆς, εἰρήνης, υἱείας, σωτηρίας, ἐπισκέψεως, συγχωρήσεως, καὶ ἀφέσεως τῶν ἁμαρτιῶν τῶν δούλων τοῦ Θεοῦ, τῶν Ἀδελφῶν τῆς ἁγίας Μονῆς ταύτης (ἡ, τοῦ ἁγίου Οἴκου τούτου).

Ὁ Χορός· Κύριε ἐλέησον. Ἐκ γ'.

Ἔτι δεόμεθα ὑπὲρ τῶν καρποφορούντων καὶ καλλιεργούντων ἐν τῷ ἁγίῳ καὶ πανσέπτῳ Ναῷ τούτῳ, κοπιώντων, ψαλλόντων· καὶ ὑπὲρ τοῦ περιστῶτος λαοῦ, τοῦ ἀπεκδεχομένου τὸ παρὰ σοῦ μέγα καὶ πλούσιον ἔλεος.

Ὁ Χορός· Κύριε ἐλέησον. Ἐκ γ'.

Ἐκφώνησις ὑπὸ τοῦ Ἱερέως.

Ὅτι ἐλεήμων καὶ φιλόανθρωπος Θεὸς ὑπάρχεις, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ Ἁγίῳ Πνεύματι, νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός· Ἀμήν.

Ὁ Διάκονος·

Εὐχασθε, οἱ Κατηχούμενοι, τῷ Κυρίῳ.

Ὁ Χορός· Κύριε ἐλέησον.

Οἱ Πιστοί, ὑπὲρ τῶν Κατηχουμένων δεηθῶμεν·

Ὁ Χορός· Κύριε ἐλέησον.

Ἵνα ὁ Κύριος αὐτοὺς ἐλεήσῃ·

Ὁ Χορός· Κύριε ἐλέησον.

of this holy House): and for all our heretofore deceased fathers, and brethren, that are piously lying here, and elsewhere, Orthodox believers.

The Choir: Lord, have mercy. Thrice.

Again, we beseech for mercy, life, peace, health, salvation, visitation, forgiveness, and remission of the sins of the servants of God, the Brethren of this holy Abode (or, of this holy House).

The Choir: Lord, have mercy. Thrice.

Again, we beseech for those that bear fruit and do good works in this holy and all-venerable Church, that labour, that sing; and for the people standing around, who are expecting the great and rich mercy that is from thee.

The Choir: Lord, have mercy. Thrice.

Exclamation by the Priest.

For a merciful God and lover of man art thou, and to thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto the ages of the ages.

The Choir: Amen.

The Deacon:

Pray to the Lord, ye Catechumens.

The Choir: Lord, have mercy.

Ye Faithful,—for the Catechumens let us beseech:

The Choir: Lord, have mercy.

That the Lord would have mercy on them:

The Choir: Lord, have mercy.

Κατηχήση αὐτοὺς τὸν λόγον τῆς ἀληθείας·

Ὁ Χορός· Κύριε ἐλέησον·

Ἀποκαλύψη αὐτοῖς τὸ Εὐαγγέλιον τῆς δικαιοσύνης·

Ὁ Χορός· Κύριε ἐλέησον.

Ἐνώση αὐτοὺς τῇ ἀγίᾳ αὐτοῦ Καθολικῇ καὶ Ἀποστολικῇ Ἐκκλησίᾳ.

Ὁ Χορός· Κύριε ἐλέησον.

Σώσον, ἐλέησον, ἀντιλαβοῦ, καὶ διαφύλαξον αὐτούς, ὁ Θεός, τῇ σῇ χάριτι.

Ὁ Χορός· Κύριε ἐλέησον.

Οἱ Κατηχούμενοι, τὰς κεφαλὰς ὑμῶν τῷ Κυρίῳ κλίνατε.

Ὁ Χορός· Σοί, Κύριε.

Εὐχὴ ὑπὲρ τῶν Κατηχουμένων, μυστικῶς λεγομένη παρὰ τοῦ Ἱερέως, πρὸ τοῦ ἀπλωθῆναι τὸ Εἰλητόν.

Κύριε ὁ Θεός ἡμῶν, ὁ ἐν ὀψηλοῖς κατοικῶν, καὶ τὰ ταπεινὰ ἐφορῶν, ὁ τὴν σωτηρίαν τῷ γένει τῶν ἀνθρώπων ἑξαποστείλας, τὸν Μονογενῆ σου Υἱὸν καὶ Θεόν, τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν, ἐπίβλεπον ἐπὶ τοὺς δούλους σου τοὺς Κατηχουμένους, τοὺς ὑποκεκλικότας σοι τὸν ἑαυτῶν αὐχένα· καὶ καταξίωσον αὐτούς, ἐν καιρῷ εὐθέτῳ, τοῦ λουτροῦ τῆς παλιγγενεσίας, τῆς ἀφέσεως τῶν ἁμαρτιῶν, καὶ τοῦ ἐνδύματος τῆς ἀφθαρσίας· ἔνωσον αὐτοὺς τῇ ἀγίᾳ σου Καθολικῇ καὶ Ἀποστολικῇ Ἐκκλησίᾳ, καὶ συγκαταρίθμησον αὐτοὺς τῇ ἐκλεκτῇ σου ποιμένι.

Εκφώνησις.

Ἴνα καὶ αὐτοὶ σὺν ἡμῖν δοξάζωσι τὸ πάντιμον καὶ μεγαλοπρεπές Ὄνομά σου, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ,

That he would teach them the word of truth:
The Choir: Lord, have mercy.

That he would reveal to them the Gospel of righteousness.

The Choir: Lord, have mercy.

That he would unite them to his holy Catholic and Apostolic Church.

The Choir: Lord, have mercy.

Save them, have mercy on them, succour them, and keep them, O God, by thy grace.

The Choir: Lord, have mercy.

Ye Catechumens, bow down your heads to the Lord.

The Choir: To thee, O Lord.

Prayer for the Catechumens, said secretly of the Priest, before the unfolding of the Heileton.

O Lord our God, who dwellest on high, and regardest the lowly, who didst send forth as the salvation of the race of man, thine Only-begotten Son also God, our Lord Jesus Christ, look upon thy servants the Catechumens, that have bowed down their necks to thee; and vouchsafe them, in due season, the laver of regeneration, the remission of sins, and the garment of incorruption: unite them to thy holy Catholic and Apostolic Church, and number them together with thine elect flock.

Exclamation.

That they also together with us may glorify thine all-honourable and majestic Name, of the

καὶ τοῦ Ἀγίου Πνεύματος· νῦν, καὶ αἰί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός· Ἀμήν.

Καὶ ἑξαπλοῖ τὸ Εἰλητόν ὁ Ἱερεὺς.

Καὶ ὁ Διάκονος·

Ὅσοι Κατηχούμενοι, προέλθετε· οἱ Κατηχούμενοι, προέλθετε.

Ὅσοι Κατηχούμενοι, προέλθετε· μή τις τῶν Κατηχουμένων.

Ὅσοι Πιστοί,



Ἔτι, καὶ ἔτι, ἐν εἰρήνῃ τοῦ Κυρίου δεηθώμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Εὐχὴ Πιστῶν πρώτη, μετὰ τὸ ἀπλωθῆναι τὸ Εἰλητόν ἢν ὁ Ἱερεὺς λέγει μυστικῶς.

Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς τῶν Δυνάμεων, τῷ καταξιώσαντι ἡμᾶς παραστήναι καὶ νῦν τῷ ἁγίῳ σου Θυσιαστηρίῳ, καὶ προσπεσεῖν τοῖς οἰκτιρμοῖς σου ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων, καὶ τῶν τοῦ λαοῦ ἀγνοημάτων. Πρόσδεξαι, ὁ Θεός, τὴν δέησιν ἡμῶν· ποιήσον ἡμᾶς ἀξίους γενέσθαι τοῦ προσφέρειν σοι δεήσεις, καὶ ἱκεσίας, καὶ θυσίας ἀναιμάκτους ὑπὲρ παντὸς τοῦ λαοῦ σου· καὶ ἰκάνωσον ἡμᾶς, οὓς ἔθου εἰς τὴν διακονίαν σου ταύτην, ἐν τῇ δυνάμει τοῦ Πνεύματός σου τοῦ Ἀγίου, ἀκαταγνώστως καὶ ἀπροσκόπτως, ἐν καθαρῷ τῷ μαρτυρίῳ τῆς συνειδήσεως ἡμῶν, ἐπικαλεῖσθαί σε ἐν παντὶ καιρῷ καὶ

Father, and of the Son, and of the Holy Spirit,
now, and ever, and unto the ages of the ages.

The Choir: Amen.

And the Priest unfoldeth the Heileton.

And the Deacon:

As many as are Catechumens, go forth: ye
Catechumens, go forth.

As many as are Catechumens, go forth: let
there be none of the Catechumens.

As many as are Faithful,



Again, and again, in peace let us beseech the
Lord.

The Choir: Lord, have mercy.

First Prayer of the Faithful, after the unfolding
of the Heileton, which the Priest saith secretly.

We give thanks to thee, O Lord the God of
Powers, who hast deigned that we should stand
even now at thy holy Altar, and fall down be-
fore thy compassion for our own sins, and for
the errors of the people. Accept, O God, our
entreaty: make us to be worthy to offer to thee
entreaties, and supplications, and unbloody sacri-
fices for all thy people; and enable us, whom
thou hast appointed unto this thy service, in the
power of thy Holy Spirit, that we may blamelessly
and without offence, with the pure witness of our
conscience, call upon thee in every season and

τόπω· ἵνα, εἰσακούων ἡμῶν, ἴλεως ἡμῖν εἴης ἐν τῷ πλήθει τῆς σῆς ἀγαθότητος.

Ὁ Διάκονος·

Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι.

Ὁ Χορός· Κύριε ἐλέησον.

Ὁ Διάκονος· Σοφία.

Ἐκφώνησις ὑπὸ τοῦ ἱερέως.

Ὅτι πρέπει σοι πάσα δόξα, τιμὴ, καὶ προσκύνησις, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ Ἁγίῳ Πνεύματι, νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός· Ἀμήν.

Ὁ Διάκονος·

Ἔτι, καὶ ἔτι, ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Εὐχὴ Πιστῶν δευτέρα, ἣν ὁ ἱερεὺς λέγει μυστικῶς.

Πάλιν καὶ πολλάκις σοὶ προσπίπτομεν, καὶ σοὺ δεόμεθα, ἀγαθὲ καὶ φιλόανθρωπε, ὅπως, ἐπιβλέψας ἐπὶ τὴν δέησιν ἡμῶν, καθαρίσῃς ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, καὶ δύσης ἡμῖν ἀνένοχον καὶ ἀκατάκριτον τὴν παράστασιν τοῦ ἁγίου σου Θυσιαστηρίου. Χάρισαι δέ, ὁ Θεός, καὶ τοῖς συνευχομένοις ἡμῖν προκοπὴν βίου, καὶ πίστεως, καὶ συνσεως πνευματικῆς· δὸς αὐτοῖς πάντοτε μετὰ φόβου καὶ ἀγάπης λατρεῦειν σοι, ἀνενόχως καὶ ἀκατακρίτως μετέχειν τῶν ἁγίων σου Μυστηρίων, καὶ τῆς ἐπουρανίου σου Βασιλείας ἀξιωθῆναι.

place; that, hearkening to us, thou mayest be merciful to us in the multitude of thy goodness.

The Deacon:

Succour us, save us, have mercy on us, and keep us, O God, by thy grace.

The Choir: Lord, have mercy.

The Deacon: Wisdom!

Exclamation by the Priest.

For to thee becometh all glory, honour, and adoration, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto the ages of the ages.

The Choir: Amen.

The Deacon:

Again, and again, in peace let us beseech the Lord.

The Choir: Lord, have mercy.

Second Prayer of the Faithful, which the Priest saith secretly.

Again and oftentimes we fall down to thee, and beseech thee, O Good One and lover of man, that, looking upon our entreaty, thou wouldst cleanse our souls and bodies from all defilement of flesh and spirit, and grant that our standing at thy holy Altar may be irreprehensible and without condemnation. Grant moreover, O God, to those that pray with us advance in life, and in faith, and in spiritual understanding: grant them always with fear and love to serve thee, irreprehensibly and without condemnation to partake of thy holy mysteries, and to be vouchsafed thy heavenly Kingdom.

Ὁ Διάκονος·

Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι·

Ὁ Χορός· Κύριε ἐλέησον.

Ὁ Διάκονος· Σοφία. (Καὶ εἰσέρχεται εἰς τὸ Ἱερόν.)

Ἐκφώνησις ὑπὸ τοῦ Ἱερέως.

Ὅπως, ὑπὸ τοῦ κράτους σου πάντοτε φυλαττόμενοι, σοὶ δόξαν ἀναπέμπωμεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ Ἁγίῳ Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός· Ἀμήν.

Καὶ εὐθὺς ψάλλεται παρὰ τῶν Ψαλτῶν ὁ Χερουβικὸς Ὑμνος ἀργῶς καὶ μετὰ μέλους εἰς τὸν τυχόντα Ἦχον, ὡς ἐξῆς.

Οἱ τὰ Χερουβὶμ μυστικῶς εἰκονίζοντες, καὶ τῇ ζωοποιῷ Τριάδι τὸν Τρισάγιον Ὑμνον προσάδοντες, πάσαν τὴν βιωτικὴν ἀποθώμεθα μέριμναν·

Ὡς τὸν Βασιλέα (Ἐνταῦθα, παυσάντος τοῦ Χοροῦ, γίνεται ἡ Εἵσοδος) τῶν ὄλων ὑποδεξόμενοι, ταῖς Ἀγγελικαῖς ἀοράτως δορυφορούμενον τάξεσιν. Ἀλληλουῖα. Ἀλληλουῖα.

Εὐχὴ, ἣν λέγει ὁ Ἱερεὺς μυστικῶς, τοῦ Χερουβικοῦ ᾄδομένου.

Οὐδεὶς ἄξιος τῶν συνδεδεμένων ταῖς σαρκικαῖς ἐπιθυμίαις καὶ ἡδοναῖς, προσέρχεσθαι, ἢ προσεγγίζειν, ἢ λειτουργεῖν σοι, Βασιλεῦ τῆς δόξης· τὸ γὰρ διακονεῖν σοι μέγα καὶ φοβερόν, καὶ αὐταῖς ταῖς ἐπουρανίαις Δυνάμεσιν. Ἀλλ' ὅμως, διὰ τὴν ἄφατον καὶ ἀμέτρητόν σου

The Deacon:

Succour us, save us, have mercy on us, and keep us, O God by thy grace.

The Choir: Lord, have mercy.

The Deacon: Wisdom! (And he goeth into the Sanctuary.)

Exclamation by the Priest.

That, being always kept by thy might, to thee we may send up glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto the ages of the ages.

The Choir: Amen.

And straightway there is sung of the Singers the Cherubic Hymn slowly and with melody, to the Tone it happeneth to be, as followeth.

Let us, that are mystically representing the Cherubim, and singing to the life-giving Trinity the Trisagial Hymn, put away all the cares of this life:

Since the King (Here, the Choir pausing, the Entrance taketh place.) of all we are about to receive, invisibly escorted by the Angelic orders. Alleluia. Alleluia. Alleluia.

Prayer which the Priest saith secretly, while the Cherubic Hymn is being sung.

None is worthy among those that are bound with fleshly desires and pleasures, to approach, or draw near, or minister to thee, O King of glory; for to serve thee is great and fearful, even for the heavenly Powers themselves. Nevertheless through thine ineffable and measureless

φιλανθρωπίαν, ἀτρέπτως καὶ ἀναλλοιώτως γέγονας ἄνθρωπος, καὶ Ἀρχιερεὺς ἡμῶν ἐξημέτισας, καὶ τῆς λειτουργικῆς ταύτης καὶ ἀναιμάκτου θυσίας τὴν Ἱερουργίαν παρέδωκας ἡμῖν, ὡς Δεσπότης τῶν ἀπάντων· σὺ γὰρ μόνος, Κύριε ὁ Θεὸς ἡμῶν, δεσπόζεις τῶν ἐπουρανίων, καὶ τῶν ἐπιγείων, ὁ ἐπὶ θρόνου Χερουβικοῦ ἐποχούμενος, ὁ τῶν Σεραφὶμ Κύριος, καὶ Βασιλεὺς τοῦ Ἰσραὴλ, ὁ μόνος ἅγιος, καὶ ἐν Ἀγίοις ἀναπαυόμενος. Σὲ τοίνυν δυσωπῶ τὸν μόνον ἀγαθὸν καὶ εὐήκοον· Ἐπίβλεψον ἐπ' ἐμέ τὸν ἁμαρτωλὸν καὶ ἀχρεῖον δοῦλόν σου, καὶ καθάρισόν μου τὴν ψυχὴν καὶ τὴν καρδίαν ἀπὸ συνειδήσεως πονηρᾶς· καὶ ἱκάνωσόν με τῇ δυνάμει τοῦ Ἀγίου σου Πνεύματος, ἐνδεδυμένον τὴν τῆς Ἱερατείας χάριν, παραστήναι τῇ ἀγίᾳ σου ταύτῃ Τραπέζῃ, καὶ ἱερουργῆσαι τὸ ἅγιον καὶ ἄχραντόν σου Σῶμα, καὶ τὸ τίμιον Αἷμα. Σοὶ γὰρ προσέρχομαι, κλίνας τὸν ἑαυτοῦ αὐχένα, καὶ δέομαί σου· Μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπ' ἐμοῦ, μηδὲ ἀποδοκιμάσῃς με ἐκ παίδων σου· ἀλλ' ἀξίωσον προσενεχθῆ· ναί σοι ὑπ' ἐμοῦ τοῦ ἁμαρτωλοῦ καὶ ἀναξίου δούλου σου τὰ Δῶρα ταῦτα. Σὺ γὰρ εἶ ὁ προσφέρων, καὶ προσφερόμενος, καὶ προσδεχόμενος, καὶ διαδιδόμενος, Χριστέ ὁ Θεὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, σὺν τῷ ἀνάρχῳ σου Πατρί, καὶ τῷ Παναγίῳ, καὶ ἀγαθῷ, καὶ ζωοποιῷ σου Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Πληρωθείσης δὲ τῆς Εὐχῆς, λέγουσι καὶ αὐτοί, ὅ, τε Ἱερεὺς καὶ ὁ Διάκονος, τὸν Χερουβικὸν Ὑμνον.

love to man, thou art without conversion and without alteration become man, and hast assumed the office of our High Priest, and committed to us the Hierurgy of this liturgic and unbloody sacrifice, as Master of all: for thou only, O Lord our God, rulest over such as are of heaven, and such as are of earth, who art borne upon the Cherubic throne, the Lord of the Seraphim, and King of Israel, who only art holy, and retest in the Saints. Thee, therefore, I importune, who only art good and ready to hear:—Look upon me, a sinner, and thine unprofitable servant, and cleanse my soul and my heart from an evil conscience; and enable me by the power of thy Holy Spirit, that am endowed with the grace of the Priesthood, to stand at this thy holy Table, and minister sacrificially thy holy and undefiled Body, and thy precious Blood. For to thee I approach, bowing my neck, and beseech thee:—Turn not away thy face from me, nor reject me from among thy children; but deign that these Gifts may be offered to thee by me, a sinner, and thine unworthy servant. For thou art he that offereth, and is offered, and that accepteth, and is distributed, Christ our God, and to thee we send up glory, with thine unoriginate Father, and thine All-holy, and good, and life-giving Spirit, now, and ever, and unto the ages of the ages. Amen.

And when the Prayer is ended, the Priest and the Deacon themselves say the Cherubic Hymn.

Εἶτα, λαβὼν ὁ Διάκονος τὸν Θυμιατὸν, καὶ Θυμίαμα βαλὼν, πρόσσεισι τῷ Ἱερεῖ· καὶ λαβὼν εὐλογίαν παρ' αὐτοῦ, θυμιᾷ τὴν ἁγίαν Τράπεζαν γύρωθεν, καὶ τὸ Ἱερατεῖον ὅλον, καὶ τὸν Ἱερέα· λέγει δὲ καὶ τὸν Πεντηκοστὸν Ψαλμὸν· Ἐλέησόν με, ὁ Θεός, καὶ Τροπάρια κατανυκτικὰ ὅσα καὶ βούλεται, ὁμοῦ μετὰ τοῦ Ἱερέως.

Καὶ ἀπέρχονται ἐν τῇ Προθέσει, ὅτε Ἱερεὺς καὶ ὁ Διάκονος, προπορευομένου τοῦ Διακόνου.

Αὐτὸς δὲ θυμιάσας τὰ Ἅγια, καθ' ἑαυτὸν εὐχόμενος τό, Ὁ Θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ, λέγει πρὸς τὸν Ἱερέα·

Ἐπαρον, Δέσποτα.

Καὶ ὁ Ἱερεὺς, ἄρας τὸν Ἀέρα, ἐπιτίθουσιν ἐπὶ τῶν ὤμων αὐτοῦ, λέγων·

Ἐπάρατε τὰ χεῖρας ὑμῶν εἰς τὰ ἅγια, καὶ εὐλογεῖτε τὸν Κύριον.

Εἶτα, τὸν ἅγιον Δίσκον λαβὼν, ἐπιβάλλει τῇ τοῦ Διακόνου κεφαλῇ, μετὰ πάσης προσοχῆς καὶ εὐλαβείας, κρατοῦντος ἅμα τοῦ Διακόνου καὶ τὸν Θυμιατὸν ἐνὶ τῶν δακτύλων. Αὐτὸς δὲ ὁ Ἱερεὺς τὸ ἅγιον Ποτήριον ἀνά χεῖρας λαβὼν, ἐξέρχονται διὰ τοῦ βορείου μέρους, προπορευομένων αὐτῶν λαμπάδων· καὶ περιέρχονται τὸν Ναόν, εὐχόμενοι ἀμφοτέρω ὑπὲρ πάντων καὶ λέγοντες·

Πάντων ἡμῶν μνησθεὶς Κύριος ὁ Θεός ἐν τῇ Βασιλείᾳ αὐτοῦ, πάντοτε· νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Then the Deacon, taking the Censer, and putting incense therein, goeth up to the Priest; and having received a blessing from him, censeth the holy Table all round, and the whole Sanctuary, and the Priest; and saith the Fiftieth Psalm, Have mercy on me, O God, and such penitential Troparia as he pleaseth, together with the Priest.

And both the Priest and the Deacon go into the Prothesis-Chapel, the Deacon preceding.

And the Deacon having censed the holy Gifts, saying to himself, O God, be gracious to me a sinner, saith to the Priest:

Lift up, Master.

And the Priest, taking up the Aër, putteth it on the shoulders of the Deacon, saying:

Lift up your hands to the holies, and bless the Lord.

Then, taking the holy Paten, he putteth it on the head of the Deacon, with all care and reverence, the Deacon holding withal the Censer with one of his fingers. And the Priest himself taking the holy Chalice into his hands, they come out through the north part, preceded by lamps; and go round the Church, both praying for all and saying:

Of us all may the Lord God be mindful in his Kingdom, always: now, and ever, and unto the ages of the ages. Amen.

Εἰσελθὼν δὲ ὁ Διάκονος ἔνδον των ἁγίων Θυρῶν, ἵστα-
ται ἐν τοῖς δεξιοῖς. Καὶ μέλλοντος τοῦ Ἱερέως εἰσελεθεῖν,
λέγει πρὸς αὐτὸν ὁ Διάκονος·

Μνησθεῖη Κύριος ὁ Θεὸς τῆς Ἱερωσύνης σου ἐν τῇ
Βασιλείᾳ αὐτοῦ, πάντοτε· νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶ-
νας τῶν αἰώνων. Ἀμήν.

Καὶ ὁ Ἱερεὺς πρὸς αὐτόν·

Μνησθεῖη Κύριος ὁ Θεὸς τῆς Ἱεροδιακονίας σου ἐν τῇ
Βασιλείᾳ αὐτοῦ, πάντοτε· νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶ-
νας τῶν αἰώνων. Ἀμήν.

Καὶ ἀποτίθησι μὲν ὁ Ἱερεὺς τὸ ἅγιον Ποτήριον ἐν τῇ
ἁγίᾳ Τραπέζῃ· λαβὼν δὲ καὶ τὸν ἅγιον Δίσκον ἀπὸ τῆς
τοῦ Διακόνου κεφαλῆς, ἀποτίθησι καὶ αὐτὸν τῇ ἁγίᾳ
Τραπέζῃ, λέγων·

Ὁ εὐσχήμων Ἰωσήφ, ἀπὸ τοῦ ξύλου καθελὼν τὸ ἄχραν-
τόν σου Σῶμα, σινδόνη καθαρᾷ εἰλήσας καὶ ἀρώμασιν.
ἐν μνήματι καινῷ κηδεύσας ἀπέθετο.

Ἐν τάφῳ σωματικῶς, ἐν Ἰδοῦ δὲ μετὰ ψυχῆς ὡς
Θεός, ἐν Παραδείσῳ δὲ μετὰ Ληστοῦ, καὶ ἐν θρόνῳ
ὑπῆρχες, Χριστέ, μετὰ Πατρός καὶ Πνεύματος, πάντα
πληρῶν ὁ ἀπερίγραπτος.

Ὡς Ζηηφόρος, ὡς Παραδείσου ὡραιότερος, ὄντως καὶ
παστάδος πάσης βασιλικῆς ἀναδέδεικται λαμπρότερος,
Χριστέ, ὁ τάφος σου, ἡ πηγὴ τῆς ἡμῶν Ἀναστάσεως.
Εἶτα, τὰ μὲν Καλύμματα ἄρας ἀπὸ τε τοῦ ἱεροῦ Δίσκου,
καὶ τοῦ ἁγίου Ποτηρίου, τίθησιν ἐν ἐνὶ μέρει τῆς ἁγίας
Τραπέζης· τὸν δὲ Ἀέρα ἀπὸ τῶν τοῦ Διακόνου ὤμων

And the Deacon going within the holy Doors, standeth on the right hand. And when the Priest is about to enter, the Deacon saith to him:

May the Lord God be mindful of thy Priesthood in his Kingdom, always: now, and ever, and unto the ages of the ages. Amen.

And the Priest answereth him:

May the Lord God be mindful of thy Hierodiconate in his Kingdom, always: now, and ever, and unto the ages of the ages. Amen.

And the Priest setteth down the holy Chalice on the holy Table; and taking the holy Paten from the head of the Deacon, he setteth it also down on the holy Table, saying:

The noble Joseph, taking down thine undefiled Body from the tree, wrapped it in fine linen with spices, and carefully placed it in a new sepulchre.

In the tomb bodily, in Hades with thy soul as God, in Paradise with the Thief, and on the throne with the Father and the Spirit, wast thou, O Christ, filling all things, thyself uncircumscribed.

How life-giving, how more beautiful than Paradise, and verily more splendid than any royal chamber, is thy tomb, O Christ, become, being the fountain of our Resurrection.

Then, taking the Veils from off the sacred Paten, and the holy Chalice, he placeth them on one part of the holy Table; and taking the Aër from off the shoulders of the Deacon, and censing

λαβὼν, καὶ θυμιάσας, σκεπάζει δι' αὐτοῦ τὰ Ἅγια, λέγων·

Ὁ εὐσχήμων Ἰωσήφ, ἕως τοῦ, κηδεύσας ἀπέθετο.

Καὶ λαβὼν τὸν Θυματὸν ἐκ τῶν τοῦ Διακόνου χειρῶν,

θυμιά τὰ Ἅγια τρίς· ὅτε ὁ μὲν Διάκονος λέγει·

Ἀγάθυνον, Δέσποτα.

Ὁ δὲ Ἱερεύς·

Ἀγάθυνον, Κύριε, ἐν τῇ εὐδοκίᾳ σου τὴν Σιών, καὶ οἰκοδομηθήτω τὰ τεῖχη Ἱερουσαλήμ. Τότε εὐδοκήσεις θυσίαν δικαιοσύνης, ἀναφοράν, καὶ ὀλοκαυτώματα. Τότε ἀνοίσουσιν ἐπὶ τὸ Θυσιαστήριόν σου μόσχους.

Καὶ ἀποδοὺς τὸν Θυματὸν, καὶ χαλάσας τὸ Φελόνιον, κλίνας τε τὴν κεφαλὴν, λέγει πρὸς τὸν Διάκονον·

Μνήσθητί μου, Ἀδελφέ καὶ συλλειτουργέ.

Καὶ ὁ Διάκονος πρὸς αὐτόν·

Μνησθεῖη Κύριος ὁ Θεὸς τῆς Ἱερωσύνης σου ἐν τῇ Βασιλείᾳ αὐτοῦ, πάντοτε· νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν.

Εἶτα ὁ Διάκονος, ὑποκλίνας καὶ αὐτὸς τὴν κεφαλὴν· κρατῶν ἅμα καὶ τὸ Ὠράριον τοῖς τρισὶ δακτύλοις τῆς δεξιᾶς, λέγει πρὸς τὸν Ἱερέα·

Εὖξαι ὑπὲρ ἐμοῦ, Δέσποτα ἅγιε.

Καὶ ὁ Ἱερεύς·

Πνεῦμα Ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις Ὑψίστου ἐπισκιάσει σοι.

Καὶ ὁ Διάκονος·

Αὐτὸ τὸ Πνεῦμα συλλειτουργήσῃ ἡμῖν, πάσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν.

it, sheltereth therewith the holy Gifts, saying:

The noble Joseph, as far as, in a new sepulchre.
And taking the Censer from the hands of the
Deacon, he censeth the holy Gifts thrice: now
the Deacon saith:

Do good, Master.

And the Priest:

Do good, O Lord, in thy good will, to Sion,
and let the walls of Jerusalem be built. Then
shalt thou be pleased with a sacrifice of
righteousness, with anaphora, and holocausts.
Then shall they offer calves upon thine Altar.
And giving back the Censer, and letting fall his
Phelonion, and bowing his head, he saith to the
Deacon:

Be mindful of me, Brother and fellow-minister.

And the Deacon answereth him:

May the Lord God be mindful of thy Priest-
hood in his Kingdom, always: now, and ever,
and unto the ages of the ages. Amen.

Then the Deacon also himself bowing his head,
and holding his Orarion with three fingers of his
right hand, saith to the Priest:

Pray for me, holy Master.

And the Priest saith:

The holy Spirit shall come upon thee, and
the power of the highest shall overshadow thee.

Then the Deacon saith:

The Spirit himself shall minister together with
us, all the days of our life.

Καὶ αὐθις ὁ αὐτός·

Μνήσθητί μου, Δέσποτα ἅγιε.

Καὶ ὁ Ἱερεὺς·

Μνησθεῖη σου Κύριος ὁ Θεὸς ἐν τῇ Βασιλείᾳ αὐτοῦ, πάντοτε· νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Καὶ ὁ Διάκονος, ἐπειπὼν τό, Ἀμήν, καὶ ἀσπασάμενος τὴν τοῦ Ἱερέως δεξιάν, ἐξέρχεται· καὶ στὰς ἐν τῷ συνήθει τόπῳ, λέγει·

Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.

Ὁ Χορός· Κύριε ἐλέησον.

Ὑπὲρ τῶν προτεθέντων τιμίων Δώρων, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Ὑπὲρ τοῦ ἁγίου Οἴκου τούτου, καὶ τῶν μετὰ πίστεως, εὐλαβείας, καὶ φόβου Θεοῦ εἰσιόντων ἐν αὐτῷ, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Ὑπὲρ τοῦ ρυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς κινδύνου, καὶ ἀνάγκης, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Εὐχή τῆς Προσκομιδῆς, μετὰ τὴν ἐν τῇ ἁγίᾳ Τραπέζῃ τῶν θείων Δώρων ἀπόθεσιν, ἣν ὁ Ἱερεὺς λέγει μυστικῶς.

Κύριε, ὁ Θεὸς ὁ Παντοκράτωρ, ὁ μόνος ἅγιος, ὁ δεχόμενος θυσίαν αἰνέσεως παρὰ τῶν ἐπικαλουμένων σε ἐν ὅλῃ καρδίᾳ, πρόσδεξι καὶ ἡμῶν τῶν ἁμαρτωλῶν τὴν δέησιν, καὶ προσάγαγε τῷ ἁγίῳ σου Θυσιαστηρίῳ· καὶ

And again:

Be mindful of me, holy Master.

And the Priest saith:

May the Lord God be mindful of thee in his Kingdom, always: now, and ever, and unto the ages of the ages. Amen.

And the Deacon, having said, Amen, and kissed the right hand of the Priest, goeth out; and standing in the accustomed place, saith:

Let us complete our entreaty to the Lord.

The Choir: Lord, have mercy.

For the precious Gifts that have been set forth, let us beseech the Lord.

The Choir: Lord, have mercy.

For this holy House, and those that with faith, reverence, and fear of God enter therein, let us beseech the Lord.

The Choir: Lord, have mercy.

That we may be delivered from all affliction, wrath, peril, and necessity, let us beseech the Lord.

The Choir: Lord, have mercy.

Prayer of the Proskomide, after the deposition of the divine Gifts on the holy Table, which the Priest saith secretly:

O Lord, God Almighty, who only art holy, who acceptest the sacrifice of praise from those that call upon thee with their whole heart, accept the entreaty of us also, sinners, and bring it to thy holy Altar; and enable us to offer

ἰκάνωσον ἡμᾶς προσενεγκεῖν σοι Δῶρά τε καὶ Θυσίας πνευματικὰς ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων, καὶ τῶν τοῦ λαοῦ ἄγνοημάτων· καὶ καταξίωσον ἡμᾶς εὐρεῖν χάριν ἐνώπιόν σου, τοῦ γενέσθαι σοι εὐπρόσδεκτον τὴν Θυσίαν ἡμῶν, καὶ ἐπισκηνῶσαι τὸ Πνεῦμα τῆς χάριτός σου τὸ ἀγαθὸν ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ προκείμενα Δῶρα ταῦτα, καὶ ἐπὶ πάντα τὸν λαόν σου.

Ὁ Διάκονος·

Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι.

Ὁ Χορός· Κύριε ἐλέησον.

Τὴν ἡμέραν πᾶσαν, τελείαν, ἁγίαν, εἰρηνικὴν, καὶ ἀν-
αμάρτητον, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Ὁ Χορός· Παράσχου Κύριε.

Ἄγγελον εἰρήνης, πιστὸν ὁδηγόν, φύλακα τῶν ψυχῶν
καὶ τῶν σωμάτων ἡμῶν, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Ὁ Χορός· Παράσχου Κύριε.

Συγγνώμην καὶ ἄφεσιν τῶν ἁμαρτιῶν καὶ τῶν πλημ-
μελημάτων ἡμῶν, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Ὁ Χορός· Παράσχου Κύριε.

Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς ἡμῶν, καὶ εἰρή-
νην τῷ κόσμῳ, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Ὁ Χορός· Παράσχου Κύριε.

Τὸν ὑπόλοιπον χρόνον τῆς ζωῆς ἡμῶν, ἐν εἰρήνῃ καὶ
μετανοίᾳ ἐκτελέσαι, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Ὁ Χορός· Παράσχου Κύριε.

Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν, ἀνώδυνα, ἀνεπαί-

to thee both Gifts and spiritual Sacrifices for our own sins, and for the errors of the people; and vouchsafe us to find grace before thee, that our Sacrifice may be acceptable to thee, and that the good Spirit of thy grace may tabernacle upon us, and upon these laid out Gifts, and upon all thy people.

The Deacon:

Succour us, save us, have mercy on us, and keep us, O God, by thy grace.

The Choir: Lord, have mercy.

That the whole day may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

The Choir: Grant, O Lord.

An Angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

The Choir: Grant, O Lord.

Forgiveness and remission of our sins and transgressions, let us ask of the Lord.

The Choir: Grant, O Lord.

What is good and profitable for our souls, and peace for the world, let us ask of the Lord.

The Choir: Grant, O Lord.

That the remaining time of our life may be spent in peace and penitence, let us ask of the Lord.

The Choir: Grant, O Lord.

A Christian end to our life, painless, without

σχυντα, εἰρηνικά, καὶ καλὴν ἀπολογίαν τὴν ἐπὶ τοῦ
φοβεροῦ Βήματος τοῦ Χριστοῦ, αἰτησώμεθα.

Ὁ Χορός· Παράσχου Κύριε.

Τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου,
Δεσποίνης ἡμῶν Θεοτόκου, καὶ ἀειπαρθένου Μαρίας,
μετὰ πάντων τῶν Ἁγίων μνημονεύσαντες, ἑαυτοὺς καὶ
ἀλλήλους, καὶ πάσαν τὴν ζωὴν ἡμῶν, Χριστῷ τῷ Θεῷ
παραθώμεθα.

Ὁ Χορός· Σοί, Κύριε.

Ὁ Ἱερεὺς ἐκφωνῶν·

Διὰ τῶν οἰκτιρμῶν τοῦ Μονογενοῦς σου Υἱοῦ, μεθ'
οὗ εὐλογητὸς εἶ, σὺν τῷ Παναγίῳ, καὶ ἀγαθῷ, καὶ ζωο-
ποιῷ σου Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας
τῶν αἰώνων.

Ὁ Χορός· Ἀμήν.

Ὁ Ἱερεὺς· Εἰρήνη πᾶσι (εὐλογῶν).

Ὁ Χορός· Καὶ τῷ πνεύματί σου.

Ὁ Διάκονος· Ἀγαπήσωμεν ἀλλήλους, ἵνα ἐν ὁμονοίᾳ
ὁμολογήσωμεν —

Ὁ Χορός· Πατέρα, Υἱόν, καὶ Ἅγιον Πνεῦμα, Τριάδα
ὁμοούσιον καὶ ἀχώριστον.

Καὶ ὁ μὲν Ἱερεὺς, προσκυνήσας τρίς, ἀσπάζεται τὰ Ἅγια
οὕτως, ὡς εἰσὶ κεκαλυμμένα (πρῶτον ἐπάνω τοῦ Δίσκου,
εἶτα ἐπάνω τοῦ Ποτηρίου, καὶ ἔσχατον τὴν Τράπεζαν
ἐμπροσθεν αὐτοῦ), λέγων ἐκάστοτε μυστικῶς·

Ἀγαπήσω σε, Κύριε, ἡ ἰσχὺς μου· Κύριος στερέωμά
μου, καὶ καταφυγή μου, καὶ ῥύστης μου.

shame, peaceful, and a good defence at the fearful Tribunal of Christ, let us ask.

The Choir: Grant, O Lord.

Of our All-holy, undefiled, exceedingly blessed, glorious Lady, Theotokos, and ever-virgin, Mary, with all the Saints, making mention, ourselves and one another, and all our life, let us commend to Christ the God.

The Choir: To thee, O Lord.

The Priest aloud:

Through the compassions of thine Only-begotten Son, with whom thou art blessed, together with thine All-holy, and good, and life-giving Spirit, now, and ever, and unto the ages of the ages.

The Choir: Amen.

The Priest: Peace to all (blessing).

The Choir: And to thy spirit.

The Deacon: Let us love one another, that we may with one mind confess —

The Choir: Father, Son, and Holy Spirit, a Trinity consubstantial and indivisible.

And the Priest, adoring thrice, kisseth the holy Things, as they are veiled (first over the Paten, then over the Chalice, and lastly the Table in front of him), saying each time secretly:

I will love thee, O Lord, my strength: the Lord is my firmament, and my refuge, and my deliverer.

Ὁμοίως καὶ ὁ Διάκονος συμπροσκυνεῖ, ἐν ᾧ ἵσταται
τόπῳ· ἀσπάζεται δὲ καὶ τὸ Ὁράριον αὐτοῦ, ἐνθα ἐστὶ
Σταυροῦ τύπος, καὶ οὕτως ἐκφωνεῖ·

Τὰς θύρας, τὰς θύρας· ἐν σοφίᾳ πρόσχωμεν.
Ὁ δὲ Ἱερεὺς, ἄρας τὸν Ἀέρα ἐπάνω τῶν Δώρων, κινεῖ
αὐτὸν ἀνοικτόν.

Ὁ Λαός (ἢ ὁ Προεστώς)·

Α'. Πιστεύω εἰς ἓνα Θεόν, Πατέρα Παντοκράτορα,
Ποιητὴν οὐρανοῦ καὶ γῆς, ὁρατῶν τε πάντων καὶ ἀο-
ράτων.

Β'. Καὶ εἰς ἓνα Κύριον Ἰησοῦν Χριστόν, τὸν Υἱὸν
τοῦ Θεοῦ, τὸν Μονογενῆ, τὸν ἐκ τοῦ Πατρὸς γεννη-
θέντα πρὸ πάντων τῶν αἰώνων· Φῶς ἐκ Φωτός, Θεὸν
ἀληθινόν ἐκ Θεοῦ ἀληθινοῦ, γεννηθέντα, οὐ ποιηθέντα,
ὁμοούσιον τῷ Πατρί, δι' οὗ τὰ πάντα ἐγένετο·

Γ'. Τὸν δι' ἡμᾶς τοὺς ἀνθρώπους, καὶ διὰ τὴν ἡμε-
τέραν σωτηρίαν, κατελθόντα ἐκ τῶν οὐρανῶν, καὶ
σαρκωθέντα ἐκ Πνεύματος Ἁγίου καὶ Μαρίας τῆς
Παρθένου, καὶ ἐνανθρωπήσαντα·

Δ'. Σταυρωθέντα τε ὑπὲρ ἡμῶν ἐπὶ Ποντίου Πιλά-
του, καὶ παθόντα, καὶ ταφέντα·

Ε'. Καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς Γρα-
φάς·

Στ'. Καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς, καὶ καθεζόμε-
νον ἐκ δεξιῶν τοῦ Πατρὸς·

Ζ'. Καὶ πάλιν ἐρχόμενον μετὰ δόξης, κρῖναι ζῶντας
καὶ νεκρούς, οὗ τῆς Βασιλείας οὐκ ἔσται τέλος.

In like manner the Deacon also adareth, in the place where he standeth; and kisseth his Orarion, where the figure of the Cross is, and thus saith aloud:

The doors! the doors! in wisdom let us attend. And the Priest lifting up the Aër over the Gifts, moveth it gently backwards and forwards spread open.

The People (or the Prelate):

I. I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

II. And in one Lord Jesus Christ, the Son of God, the Only-begotten, that was begotten of the Father before all ages: Light of Light, true God of true God, begotten, not made, consubstantial with the Father, through whom all things came into existence.

III. Who for us men, and for our salvation came down from the heavens, and was incarnate of the holy Spirit and Mary the Virgin, and became man;

IV. Was crucified also for us under Pontius Pilate, and suffered, and was buried;

V. And rose again the third day according to the Scriptures;

VI. And ascended into the heavens, and sitteth at the right hand of the Father;

VII. And cometh again with glory to judge the living and the dead of whose Kingdom there shall be no end.

Η' Καὶ εἰς τὸ Πνεῦμα τὸ Ἅγιον, τὸ Κύριον, τὸ Ζωοποιόν, τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον, τὸ σὺν Πατρὶ καὶ Υἱῷ συμπροσκυνούμενον καὶ συνδοξαζόμενον, τὸ λαλῆσαν διὰ τῶν Προφητῶν.

Θ'. Εἰς Μίαν, Ἀγίαν, Καθολικὴν, καὶ Ἀποστολικὴν Ἐκκλησίαν.

Ι'. Ὁμολογῶ ἐν Βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν.

ΙΑ'. Προσδοκῶ Ἀνάστασιν νεκρῶν·

ΙΒ'. Καὶ Ζωὴν τοῦ μέλλοντος αἰῶνος. Ἀμήν.

Εἵτα ὁ Διάκονος·

Στῶμεν καλῶς, στῶμεν μετὰ φόβου· πρόσχωμεν τὴν ἁγίαν Ἀναφορὰν ἐν εἰρήνῃ προσφέρειν.

Ὁ Χορὸς· Ὡς ἔλεον εἰρήνης, θυσίαν αἰνέσεως.

Καὶ ὁ μὲν Ἱερεὺς, ἐπάρας τὸν Ἀέρα ἀπὸ τῶν Ἀγίων, ἀποτίθησιν αὐτὸν ἐν ἐνὶ τόπῳ. Ὁ δὲ Διάκονος προσκυνήσας, εἰσέρχεται ἐν τῷ ἁγίῳ Βήματι· καὶ λαβὼν ῥιπίδιον (ἢ Κάλυμμα), καὶ ἀσπασάμενος αὐτό, ριπίζει τὰ Ἅγια εὐλαβῶς.

Ὁ Ἱερεὺς, στραφεὶς πρὸς τὸν λαόν, ἐκφωνεῖ·

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρὸς, καὶ ἡ κοινωνία τοῦ Ἁγίου Πνεύματος, εἴη μετὰ πάντων ὑμῶν (Καὶ εὐλογεῖ τὸν λαόν).

Ὁ Χορὸς· Καὶ μετὰ τοῦ πνεύματός σου.

Ὁ Ἱερεὺς· Ἄνω σχῶμεν τὰς καρδίας (δεικνύων ἅμα τῇ χειρί).

Ὁ Χορὸς· Ἐχομεν πρὸς τὸν Κύριον.

VIII. And in the Holy Spirit, the Lord, the Life-giver, which proceedeth from the Father, which together with the Father and the Son is adored and glorified, which spake through the Prophets.

IX. In One, Holy, Catholic, and Apostolic Church.

X. I confess one Baptism unto remission of sins.

XI. I look for a Resurrection of the dead;

XII. And a Life in the world to come. Amen.

Then the Deacon saith:

Let us stand well, let us stand with fear: let us attend to offer in peace the holy Anaphora.

The Choir: A mercy of peace, a sacrifice of praise.

And the Priest, removing the Aër from off the holy Things, putteth it on one side. Now the Deacon adoreth, and entereth the holy Bema; and having taken the Fan (or the Veil), and kissed it, reverently fanneth the holy Things.

The Priest, turning to the people, saith aloud:

The grace of our Lord Jesus Christ, and the love of the God and Father, and the communion of the Holy Spirit, be with you all (And he blesseth the people).

The Choir: And with thy spirit.

The Priest: On high let us have our hearts (pointing with his hand).

The Choir: We have them with the Lord.

Ὁ Ἱερεὺς· Εὐχαριστήσωμεν τῷ Κυρίῳ.

Ὁ Χορός· Ἄξιον καὶ δίκαιον (ἦ, Ἄξιον καὶ δίκαιόν ἐστι προσκυνεῖν Πατέρα, Υἱόν, καὶ Ἅγιον Πνεῦμα, Τριάδα ὁμοούσιον καὶ ἀχώριστον).

Ὁ Ἱερεὺς ἐπεύχεται μυστικῶς, πρὸς ἀνατολὰς ἐστραμμένος·

Ἄξιον καὶ δίκαιον σέ ὑμνεῖν, σέ εὐλογεῖν, σέ αἰνεῖν σοὶ εὐχαριστεῖν, σέ προσκυνεῖν ἐν παντὶ τόπῳ τῆς δεσποτείας σου. Σὺ γὰρ εἶ Θεὸς ἀνέκφραστος, ἀπερινόητος, ἀόρατος, ἀκατάληπτος, αἰὶ ὦν, ὡσαύτος ὦν· σύ, καὶ ὁ Μονογενὴς σου Υἱός, καὶ τὸ Πνεῦμά σου τὸ Ἅγιον. Σὺ ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι ἡμᾶς παρήγαγες, καὶ παραπεσόντας ἀνέστησας πάλιν, καὶ οὐκ ἀπέστης πάντα ποιῶν, ἕως ἡμᾶς εἰς τὸν οὐρανὸν ἀνήγαγες, καὶ τὴν Βασιλείαν σου ἐχαρίσω τὴν μέλλουσαν. Ὑπὲρ τούτων ἀπάντων εὐχαριστοῦμέν σοι, καὶ τῷ Μονογενεῖ σου Υἱῷ, καὶ τῷ Πνεύματί σου τῷ Ἁγίῳ, ὑπὲρ πάντων ὧν ἴσμεν, καὶ ὧν οὐκ ἴσμεν, τῶν φανερῶν, καὶ ἀφανῶν εὐεργεσιῶν, τῶν εἰς ἡμᾶς γεγεννημένων. Εὐχαριστοῦμέν σοι καὶ ὑπὲρ τῆς Λειτουργίας ταύτης, ἣν ἐκ τῶν χειρῶν ἡμῶν δέξασθαι κατηξίωσας, καίτοι σοι παρεστήκασιν χιλιάδες Ἀρχαγγέλων, καὶ μυριάδες Ἀγγέλων, τὰ Χερουβίμ, καὶ τὰ Σεραφίμ, ἑξαπτέρυγα, πολυόμματα, μετάρσια, πτερωτά,

Ἐκφώνως·

Τὸν ἐπινίκιον ὕμνον ᾄδοντα, βοῶντα, κεκραγότα, καὶ λέγοντα·

The Priest: Let us give thanks to the Lord.

The Choir: Meet and right is it (or, Meet and right it is to adore Father, Son, and Holy Spirit, a Trinity consubstantial and indivisible).

The Priest, having turned to the east, prayeth secretly:

Meet and right it is to hymn thee, to bless thee, to praise thee, to give thanks to thee, to adore thee, in every place of thy dominion. For thou art God ineffable, inconceivable, invisible, incomprehensible, ever existing, changelessly existing; thou, and thine Only-begotten Son, and thy Holy Spirit. Thou out of nothing hast brought us into being, and when we were fallen hast raised us again, and hast not given over working all things, till thou hast brought us back to heaven, and bestowed on us thy Kingdom to come. For all these things we give thanks to thee, and to thine Only-begotten Son, and to thy Holy Spirit, for all whereof we know, and whereof we know not, the seen, and the unseen benefits that have come upon us. We give thanks to thee also for this Ministry, which thou hast deigned to receive at our hands, although about thee there stand thousands of Archangels, and myriads of Angels, the Cherubim, and the Seraphim, that are six-winged, and many-eyed, that soar aloft, and are borne on pinions,

Aloud:

Singing, vociferating, crying, and saying the triumphal Hymn:

·Ὁ Χορός· “Ἄγιος, Ἄγιος, Ἄγιος, Κύριος Σαβαώθ· πλήρης ὁ οὐρανός, καὶ ἡ γῆ τῆς δόξης σου.

ᾠσαννά ἐν τοῖς ὑψίστοις·

Εὐλογημένος ὁ ἐρχόμενος ἐν Ὄνόματι Κυρίου.

ᾠσαννά ἐν τοῖς ὑψίστοις.

Ἐνταῦθα πάλιν λαβὼν ὁ Διάκονος τὸν Ἀστερίσκον ἐκ τοῦ ἁγίου Δίσκου, ποιεῖ Σταυροῦ τύπον ἐπάνω αὐτοῦ, καὶ ἄσπασάμενος αὐτὸν ἀποτίθησιν ἐν μέρει τινί.

Ὁ δὲ Ἱερεὺς ἐπεύχεται μυστικῶς·

·Μετὰ τούτων καὶ ἡμεῖς τῶν μακαρίων Δυνάμεων, Δέσποτα φιλόνητο, βοῶμεν καὶ λέγομεν· “Ἄγιος εἶ καὶ πανάγιος, σύ, καὶ ὁ Μονογενὴς σου Υἱός, καὶ τὸ Πνεῦμά σου τὸ Ἅγιον. Ἄγιος εἶ καὶ πανάγιος, καὶ μεγαλοπρεπὴς ἡ δόξα σου· ὅς τὸν κόσμον σου οὕτως ἡγάπησας, ὥστε τὸν Υἱόν σου τὸν Μονογενῆ δοῦναι, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπολήται, ἀλλ’ ἔχῃ ζωὴν αἰώνιον· ὅς, ἐλθὼν, καὶ πᾶσαν τὴν ὑπὲρ ἡμῶν οἰκονομίαν πληρώσας, τῇ νυκτὶ ἣ παρεδίδοτο, μᾶλλον δὲ ἑαυτὸν παρεδίδου ὑπὲρ τῆς τοῦ κόσμου ζωῆς, λαβὼν ἄρτον ἐν ταῖς ἁγίαις αὐτοῦ, καὶ ἀχράντοις, καὶ ἀμωμήτοις χερσίν, εὐχαριστήσας, καὶ εὐλογήσας, ἀγιάσας, κλάσας, ἔδωκε τοῖς ἁγίοις αὐτοῦ Μαθηταῖς καὶ Ἀποστόλοις, εἰπὼν·

Ἐκφώνως·

Λάβετε, φάγετε· τοῦτό μου ἐστὶ τὸ Σῶμα, τὸ ὑπὲρ ὑμῶν κλῶμενον, εἰς ἄφεσιν ἁμαρτιῶν.

Ὁ Χορός· Ἀμήν.

Εἶτα μυστικῶς ὁ Ἱερεὺς·

The Choir: Holy, Holy, Holy, Lord of Sabbath: the heaven and the earth are full of thy glory.

Hosanna in the highest:

Blessed is he that cometh in the Name of the Lord:

Hosanna in the highest.

Then the Deacon taking the Asterisk from off the holy Paten, maketh the sign of the Cross over it, and having kissed it, putteth it on one side.

And the Priest prayeth secretly:

With these blessed Powers, we also, O Master, lover of man, cry aloud and say: Holy art thou and all-holy, thou, and thine Only-begotten Son, and thy Holy Spirit. Holy art thou and all-holy, and majestic is thy glory: who hast so loved thy world, as to give thine Only-begotten Son, that every one that believeth in him should not perish, but have life eternal: who, having come, and fulfilled all the dispensation for us, in the night wherein he was given up, or rather gave himself up for the life of the world, taking bread into his holy, and undefiled, and blameless hands, giving thanks, and blessing, hallowing, breaking, gave to his holy Disciples and Apostles, saying:

Aloud:

Take, eat ye: this is my Body, which for you is broken, unto remission of sins.

The Choir: Amen.

Then the Priest saith secretly:

Ὁμοίως καὶ τὸ Ποτήριον μετὰ τὸ δειπνήσαι, λέγων·
Ἐκφώνως·

Πίετε ἐξ αὐτοῦ πάντες· τοῦτό ἐστι τὸ Αἷμα μου, τὸ
τῆς καινῆς διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχυ-
νόμενον, εἰς ἄφεσιν ἁμαρτιῶν.

Ὁ Χορός· Ἀμήν.

Ὁ Ἱερεὺς ἐπεύχεται μυστικῶς·

Μεμνημένοι τοίνυν τῆς σωτηρίου ταύτης ἐντολῆς, καὶ
πάντων τῶν ὑπὲρ ἡμῶν γεγενημένων, τοῦ Σταυροῦ, τοῦ
Τάφου, τῆς τριημέρου Ἀναστάσεως, τῆς εἰς οὐρανούς
Ἀναβάσεως, τῆς ἐκ δεξιῶν Καθέδρας, τῆς δευτέρας καὶ
ἐνδόξου πάλιν Παρουσίας,

Ἐκφώνως·

Τὰ σὰ ἐκ τῶν σὼν σοὶ προφέρομεν κατὰ πάντα, καὶ
διὰ πάντα.

Ὁ Χορός· Σὲ ὑμνοῦμεν, σὲ εὐλογοῦμεν, σοὶ εὐχαρισ-
τοῦμεν, Κύριε, καὶ δεόμεθά σου, ὁ Θεὸς ἡμῶν.

Ὁ δὲ Ἱερεὺς, κλίνας τὴν κεφαλὴν, ἐπεύχεται μυστικῶς·

Ἔτι προσφερόμέν σοι τὴν λογικὴν ταύτην, καὶ ἀναί-
μακτον λατρείαν, καὶ παρακαλοῦμεν, καὶ δεόμεθα, καὶ
ἱκετεύομεν· Κατάπαμψον τὸ Πνεῦμά σου τὸ Ἅγιον
ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ προκείμενα Δῶρα ταῦτα,
καὶ ὁ μὲν Διάκονος ἀποτίθησι τὸ Ῥιπίδιον (ἢ Κάλυμμα),
καὶ ἔρχεται ἐγγύτερον τῷ Ἱερεῖ· καὶ τὴν κεφαλὴν ὑπο-
κλίνας, δεικνύει σὺν τῷ Ὁραρίῳ τὸν ἅγιον Ἄρτον,
λέγων μυστικῶς·

Εὐλόγησον, Δέσποτα, τὸν ἅγιον Ἄρτον.

In like manner the Chalice also after he had supped, saying:

Aloud:

Drink ye all of it: this is my Blood, of the new testament, which for you and for many is poured out, unto remission of sins.

The Choir: Amen.

The Priest prayeth secretly:

Being therefore mindful of this commandment of salvation, and of all that has come to pass for us;—of the Cross, of the Tomb, of the Resurrection the third day, of the Ascension into the heavens, of the Session at the right hand, of the second and glorious Coming again,

Aloud:

Thine own of thine own we offer to thee, in behalf of all, and for all.

The Choir: Thee we hymn, thee we bless, to thee we give thanks, O Lord, and beseech thee, our God.

And the Priest, bowing his head, prayeth secretly:

Again, we offer to thee this rational and unbloody worship, and implore, and beseech, and supplicate:—Send down thy Holy Spirit upon us, and upon these laid out Gifts,

And the Deacon putteth down the Fan (or the Veil), and cometh nearer to the Priest; and bowing his head, pointeth with his Orarion to the holy Bread, saying secretly:

Bless, Master, the holy Bread.

Καὶ ὁ Ἱερεὺς, ἀνιστάμενος, σφραγίζει τρεῖς τὰ ἅγια Δῶρα·
πρῶτον τὸν ἅγιον Ἄρτον, λέγων·

Καὶ ποιήσον τὸν μὲν Ἄρτον τοῦτον, τίμιον Σῶμα τοῦ
Χριστοῦ σου,

Ὁ Διάκονος· Ἀμήν.

Καὶ αὖθις ὁ αὐτός, δεικνύων σὺν τῷ Ὠραρίῳ τὸ ἅγιον
Ποτήριον·

Εὐλόγησον, Δέσποτα, τὸ ἅγιον Ποτήριον.

Καὶ ὁ Ἱερεὺς εὐλογῶν, λέγει·

Τὸ δὲ ἐν τῷ Ποτηρίῳ τούτῳ, τίμιον Αἷμα τοῦ Χρι-
στοῦ σου,

Ὁ Διάκονος· Ἀμήν.

Καὶ αὖθις ὁ αὐτός, δεικνύων μετὰ τοῦ Ὠραρίου ἀμφό-
τερα τὰ Ἅγια·

Εὐλόγησον, Δέσποτα, τὰ ἀμφότερα.

Ὁ δὲ Ἱερεὺς εὐλογῶν ἀμφότερα, λέγει·

Μεταβαλὼν τῷ Πνεύματί σου τῷ Ἁγίῳ,

Ὁ Διάκονος· Ἀμήν. Ἀμήν. Ἀμήν.

Καὶ τὴν κεφαλὴν ὑποκλίνας τῷ Ἱερεῖ, καὶ εἰπὼν τό,
Μνήσθητί μου, ἅγιε Δέσποτα, τοῦ ἁμαρτωλοῦ, ἵσταται
ἐν ᾧ πρότερον ἵστατο τόπῳ· καὶ λαβὼν τὸ Ῥιπίδιον,
ριπίζει τὰ Ἅγια, ὡς καὶ τὸ πρότερον.

Ὁ δὲ Ἱερεὺς ἐπεύχεται μυστικῶς·

Ὡστε γενέσθαι τοῖς μεταλαμβάνουσιν εἰς νῆψιν ψυχῆς,
εἰς ἄφεσιν ἁμαρτιῶν, εἰς κοινωνίαν τοῦ Ἁγίου σου
Πνεύματος, εἰς Βασιλείας οὐρανῶν πλήρωμα, εἰς παρῶρη-
σίαν τὴν πρὸς σέ, μὴ εἰς κρίμα, ἢ εἰς κατάκριμα.

And the Priest, standing erect, thrice signeth the holy Gifts with the sign of the Cross:—first the holy Bread, saying:

And make this Bread the precious Body of thy Christ,

The Deacon: **Amen.**

And again, pointing with his Orarion to the holy Chalice:

Bless, Master, the holy Chalice.

And the Priest blessing saith:

And that which is in this Chalice, the precious Blood of thy Christ,

The Deacon: **Amen.**

And again, pointing with his Orarion to both the holy Things:

Bless, Master, both.

And the Priest blessing both, saith:

Transmuting them by thy Holy Spirit,

The Deacon: **Amen. Amen. Amen.**

And having bowed his head to the Priest, and said, **Be mindful, holy Master, of me a sinner,** he standeth in the place where he stood before; and taking the Fan, fanneth the holy Things, as before.

And the Priest prayeth secretly:

So that they may be to those that partake, unto sobriety of soul, unto remission of sins, unto communion of thy Holy Spirit, unto fulfilment of the Kingdom of the heavens, unto boldness toward thee, not unto judgement, nor unto condemnation.

Ἔτι προσφερόμέν σοι τὴν λογικὴν ταύτην λατρείαν ὑπὲρ τῶν ἐν πίστει ἀναπαυσαμένων Προπατόρων, Πατέρων, Πατριαρχῶν, Προφητῶν, Ἀποστόλων, Κηρύκων, Εὐαγγελιστῶν, Μαρτύρων, Ὁμολογητῶν, Ἐγκρατευτῶν, καὶ παντὸς πνεύματος δικαίου ἐν πίστει τετελειωμένου· Εἶτα θυμιῶν τὴν ἁγίαν Τράπεζαν κατέμπροσθεν, λέγει ἐκφώνως·

Ἐξαιρέτως τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, Δεσποίνης ἡμῶν Θεοτόκου, καὶ ἀειπαρθένου Μαρίας·

Καὶ εἰ μὲν ἐστὶ Δεσποτική, ἢ Θεομητορικὴ Ἑορτὴ, ψάλλεται παρὰ τοῦ Χοροῦ τὸ Μεγαλυνάριον τῆς Ἑορτῆς (δηλονότι ὁ Εἰρμός τῆς θ'. Ὡδῆς τοῦ Κανόνος εἰς τὸν Ὅρθρον)· εἰ δὲ μή, τὸ ἐπόμενον εἰς Ἦχον β'.

Ἀεὶόν ἐστὶν ὡς ἀληθῶς μακαρίζειν σέ τὴν Θεοτόκον, τὴν ἀειμακάριστον καὶ παναμώμητον, καὶ Μητέρα τοῦ Θεοῦ ἡμῶν.

Τὴν τιμιωτέραν τῶν Χερουβὶμ, καὶ ἐνδοξοτέραν ἀσυγκρίτως τῶν Σεραφίμ, τὴν ἀδιαφθόρως Θεὸν Λόγον τεκοῦσαν, τὴν ὄντως Θεοτόκον, σέ μεγαλύνομεν.

Ἐν τούτῳ δὲ ὁ Διάκονος, λαβὼν παρὰ τοῦ Ἱερέως τὸ Θυμιατήριον, θυμιᾷ τὴν ἁγίαν Τράπεζαν γύρωθεν· ὕστερον δὲ μνημονεύει τὰ Δίπτυχα τῶν Κεκοιμημένων· Μνημονεύει δὲ καθ' ἑαυτὸν καὶ ὧν βούλεται, ζώντων καὶ τεθνεώτων.

Ὁ δὲ Ἱερεὺς ἐπεύχεται μυστικῶς·

Τοῦ ἁγίου Ἰωάννου, Προφήτου, Προδρόμου, καὶ Βαπτι-

Again, we offer to thee this rational worship for those that are in faith deceased, Forefathers, Fathers, Patriarchs, Prophets, Apostles, Preachers, Evangelists, Martyrs, Confessors, Continent Ones, and every righteous spirit in faith made perfect:

Then censing the holy Table in the front, he saith aloud:

Especially our All-holy, undefiled, exceedingly blessed, glorious Lady, Theotokos, and ever-virgin, Mary:

And if it be a Feast of our Lord, or of the Mother of God, there is sung of the Choir the Megalynarion of the Feast (to wit the Heirmos of the ninth Ode of the Canon at the Orthros); but if not, the following:

Meet it is indeed to call blessed thee, the Theotokos, the ever blessed and all-blameless, and Mother of our God.

More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, who without corruption barest God the Word, verily the Theotokos, thee we magnify.

Now in the meantime the Deacon, receiving the Censer from the Priest, censeth the holy Table all round; and finally commemorateth the Diptychs of those that have fallen asleep. And to himself he maketh mention of such also as he pleaseth, living and dead.

And the Priest prayeth secretly:
The holy John, Prophet, Precursor, and Bap-

στοῦ· τῶν ἁγίων ἐνδόξεων καὶ πανευφήμων Ἀποστόλων· τοῦ Ἀγίου (τοῦ δεῖνος), οὐ καὶ τὴν μνήμην ἐπιτελοῦμεν, καὶ πάντων σου τῶν Ἀγίων· ὧν ταῖς ἱκεσίαις ἐπίσκεψαι ἡμᾶς, ὁ Θεός· καὶ μνησθητι πάντων τῶν κεκοιμημένων ἐπ' ἐλπίδι ἀναστάσεως ζωῆς αἰωνίου (μνημονεύει ἐνταῦθα ὀνομαστί καὶ ὧν βούλεται τεθνεώτων), καὶ ἀνάπαυσον αὐτούς, ὅπου ἐπισκοπεῖ τὸ φῶς τοῦ προσώπου σου.

Ἔτι παρακαλοῦμέν σε· Μνησθητι, Κύριε, πάσης Ἐπισκοπῆς Ὁρθοδόξων, τῶν ὀρθοτομούντων τὸν λόγον τῆς σῆς ἀληθείας, παντὸς τοῦ Πρεσβυτερίου, τῆς ἐν Χριστῷ Διακονίας, καὶ παντὸς Ἱερατικοῦ Τάγματος.

Ἔτι προσφερόμέν σοι τὴν λογικὴν ταύτην λατρείαν ὑπὲρ τῆς οἰκουμένης· ὑπὲρ τῆς ἁγίας Καθολικῆς καὶ Ἀποστολικῆς Ἐκκλησίας· ὑπὲρ τῶν ἐν ἀγνείᾳ καὶ σεμνῇ πολιτείᾳ διαγόντων· ὑπὲρ τῶν πιστοτάτων καὶ φιλοχρίστων ἡμῶν Βασιλέων, παντὸς τοῦ Παλατίου, καὶ τοῦ Στρατοπέδου αὐτῶν. Δός αὐτοῖς, Κύριε, εἰρηνικὸν τὸ βασίλειον, ἵνα καὶ ἡμεῖς, ἐν τῇ γαλήνῃ αὐτῶν, ἡρεμον καὶ ἡσύχιον βίον διάγωμεν, ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

Ἐκφώνως·

Ἐν πρώτοις μνησθητι, Κύριε, τοῦ Ἀρχιεπισκόπου ἡμῶν (τοῦ δεῖνος)· δὴν χάρισαι ταῖς ἁγίαις σου Ἐκκλησίαις ἐν εἰρήνῃ, σῶον, ἐντιμον, ὑγιᾶ, μακροημερεύοντα, καὶ ὀρθοτομοῦντα τὸν λόγον τῆς σῆς ἀληθείας.

Καὶ ὁ Διάκονος πρὸς τῇ Θύρᾳ στάς, λέγει·

tist; the holy, glorious and all-famous Apostles; Saint N., whose memory also we celebrate, and all thy Saints; at whose supplications, visit us, O God: and be mindful of all those that have fallen asleep in the hope of a resurrection to life eternal (here by name he maketh mention also of such of the dead as he pleaseth), and give them repose, where the light of thy countenance beholdeth.

Again, we implore thee: Be mindful, O Lord, of every Bishopric of the Orthodox, who rightly divide the word of thy truth, of all the Presbytery, of the Diaconate in Christ, and of every Sacerdotal Order.

Again, we offer to thee this rational worship for the universe; for the holy Catholic and Apostolic Church; for those that live in chastity and grave manner of life; for our most faithful and Christ-loving Kings, all their Palace, and their Army. Grant them, O Lord, a peaceful reign, that we also, in their calm, may lead a tranquil and quiet life in all piety and gravity.

Aloud:

Among the first be mindful, O Lord, of our Archbishop N.; whom grant to thy holy Churches in peace, safe, honoured, healthful, attaining to length of days, and rightly dividing the word of thy truth.

And the Deacon standing by the Door, saith:

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(Τοῦ δεινός) Πατριάρχου (Μητροπολίτου ἢ, Ἐπισκόπου ὅστις ἂν ᾗ), κτλ.

Εἵτα μνημονεύει ὁ αὐτὸς τὰ Δίπτυχα τῶν ζώντων, καὶ προστίθῃσι·

Καὶ ὧν ἕκαστος κατὰ διάνοιαν ἔχει, καὶ πάντων καὶ πασῶν.

Ὁ Χορός· Καὶ πάντων καὶ πασῶν.

Ὁ δὲ Ἱερεὺς ἐπεύχεται μυστικῶς·

Μνήσθητι, Κύριε, τῆς Πόλεως (ἢ, τῆς Μονῆς), ἐν ἣ παροικοῦμεν, καὶ πάσης πόλεως, καὶ χώρας, καὶ τῶν πίστει οἰκούντων ἐν αὐταῖς·

Μνήσθητι, Κύριε, πλεόντων, ὁδοιπορούντων, νοσοῦντων, καμνόντων, αἰχμαλώτων, καὶ τῆς σωτηρίας αὐτῶν.

Μνήσθητι, Κύριε, τῶν καρποφορούντων καὶ καλλιεργούντων ἐν ταῖς ἀγίαις σου Ἐκκλησίαις, καὶ μεμνημένων τῶν πενήτων· καὶ ἐπὶ πάντας ἡμᾶς τὰ ἐλέη σου ἔξαπόστειλον.

Ἐκφώνως·

Καὶ δὸς ἡμῖν, ἐν ἐνὶ στόματι, καὶ μιᾷ καρδίᾳ δοξάζειν, καὶ ἀνυμνεῖν τὸ πάντιμον καὶ μεγαλοπρεπὲς Ὄνομα σου, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἀγίου Πνεύματος, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός· Ἀμήν.

Καὶ στραφεὶς πρὸς τὸν λαόν, καὶ εὐλογῶν αὐτόν, λέγει.

Καὶ ἔσται τὰ ἐλέη τοῦ μεγάλου Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν.

Ὁ Χορός· Καὶ μετὰ τοῦ πνεύματός σου.

Of N., the Patriarch (Metropolitan or, Bishop as the case may be), &c.

Then he commemorateth the Diptychs of the living, and addeth:

And for whom each hath in mind; and for all, men and women.

The Choir: And for all, men and women.

And the Priest prayeth secretly:

Be mindful, O Lord, of the City (or, of the Abode), in which we sojourn, and of every city, and country, and of those that in faith dwell therein.

Be mindful, O Lord, of voyagers, travellers, the sick, the weary, the captive, and their salvation.

Be mindful, O Lord, of those that bear fruit and do good works in thy holy Churches, and are mindful of the poor; and upon us all send forth thy mercies.

Aloud:

And grant us with one mouth, and one heart, to glorify, and hymn thine all-honourable and majestic Name, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto the ages of the ages.

The Choir: Amen.

And turning to the People, and blessing them, he saith:

And the mercies of the great God, and our Saviour Jesus Christ shall be with you all.

The Choir: And with thy spirit.

Ὁ δὲ Διάκονος, λαβὼν καιρὸν παρὰ τοῦ Ἱερέως, καὶ ἐξελαθὼν, καὶ στὰς ἐν τῷ συνήθει τόπῳ, λέγει·

Πάντων τῶν Ἀγίων μνημονεύσαντες, ἔτι, καὶ ἔτι, ἐν εἰρήνῃ τοῦ Κυρίου δεηθώμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Ὑπὲρ τῶν προσκομισθέντων καὶ ἀγιασθέντων τιμίων Δώρων, τοῦ Κυρίου δεηθώμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Ὅπως ὁ φιλόανθρωπος Θεὸς ἡμῶν, ὁ προσδεξάμενος αὐτὰ εἰς τὸ ἅγιον, καὶ ὑπερουράνιον, καὶ νοερὸν αὐτοῦ Θυσιαστήριον, εἰς ὁσμὴν εὐωδίας πνευματικῆς, ἀντικαταπέμψῃ ἡμῖν τὴν θεῖαν χάριν, καὶ τὴν δωρεάν τοῦ Ἀγίου Πνεύματος, δεηθώμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου, καὶ ἀνάγκης, τοῦ Κυρίου δεηθώμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Ὁ Ἱερεὺς ἐπεύχεται μυστικῶς·

Σοὶ παρακατατιθέμεθα τὴν ζωὴν ἡμῶν ἅπασαν, καὶ τὴν ἐλπίδα, Δέσποτα φιλόανθρωπε, καὶ παρακαλούμεν, καὶ δεόμεθα, καὶ ἱκετεύομεν· Καταξίωσον ἡμᾶς μεταλαβεῖν τῶν ἐπουρανίων σου καὶ φρικτῶν Μυστηρίων ταύτης τῆς ἱερᾶς καὶ πνευματικῆς Τραπέζης, μετὰ καθαροῦ συνειδότος, εἰς ἄφεσιν ἁμαρτιῶν, εἰς συγχώρησιν πλημμελημάτων, εἰς Πνεύματος Ἀγίου κοινωνίαν, εἰς Βασιλείας οὐρανῶν κληρονομίαν, εἰς παῤῥησίαν τὴν πρὸς σέ, μὴ εἰς κρίμα, ἢ εἰς κατάκριμα.

And the Deacon, taking his time from the Priest, goeth out; and standiug in the accustomed place, saith:

Of all the Saints making mention, again, and again, in peace let us beseech the Lord.

The Choir: Lord, have mercy.

For the precious Gifts that have been offered and hallowed, let us beseech the Lord.

The Choir: Lord, have mercy.

That our God the lover of man, who accepteth them at his holy, and heavenly, and intellectual Altar, for an odour of a spiritual sweet smell, would in return send down on us the divine grace, and the gift of the Holy Spirit, let us beseech.

The Choir: Lord, have mercy.

That we may be delivered from all affliction, wrath, peril, and necessity, let us beseech the Lord.

The Choir: Lord, have mercy.

The Priest prayeth secretly:

To thee we commend our whole life, and our hope, O Master, lover of man, and implore, beseech, and supplicate:—Deign that we may partake of thy heavenly and terrible Mysteries of this sacred and spiritual Table, with a pure conscience, unto remission of sins, unto forgiveness of transgressions, unto communion of the Holy Spirit, unto inheritance of the Kingdom of the heavens, unto boldness toward thee, not unto judgement, nor unto condemnation.

Ὁ Διάκονος·

Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι.

Ὁ Χορός· Κύριε ἐλέησον.

Τὴν ἡμέραν πᾶσαν, τελείαν, ἀγίαν, εἰρηνικὴν, καὶ ἀναμάρτητον, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Ὁ Χορός· Παράσχου Κύριε.

Ἀγγελον εἰρήνης, πιστὸν ὁδηγόν, φύλακα τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Ὁ Χορός· Παράσχου Κύριε

Συγγνώμην καὶ ἄφεσιν τῶν ἁμαρτιῶν καὶ τῶν πλημμελημάτων ἡμῶν, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Ὁ Χορός· Παράσχου Κύριε.

Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς ἡμῶν, καὶ εἰρήνην τῷ κόσμῳ, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Ὁ Χορός· Παράσχου Κύριε.

Τὸν ὑπόλοιπον χρόνον τῆς ζωῆς ἡμῶν, ἐν εἰρήνῃ καὶ μετανοίᾳ ἐκτελέσαι, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Ὁ Χορός· Παράσχου Κύριε.

Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν, ἀνῶδυνα, ἀνεπαίσχυντα, εἰρηνικά, καὶ καλὴν ἀπολογίαὴν τὴν ἐπὶ τοῦ φοβεροῦ Βήματος τοῦ Χριστοῦ, αἰτησώμεθα.

Ὁ Χορός· Παράσχου Κύριε.

Τὴν ἐνότητα τῆς Πίστεως, καὶ τὴν κοινωνίαν τοῦ Ἀγίου Πνεύματος αἰτησάμενοι, ἑαυτοὺς καὶ ἀλλήλους, καὶ πᾶσαν τὴν ζωὴν ἡμῶν, Χριστῷ τῷ Θεῷ παραθώμεθα.

Ὁ Χορός· Σοί, Κύριε.

The Deacon:

Succour us, save us, have mercy on us, and keep us, O God, by thy grace.

The Choir: Lord, have mercy.

That the whole day may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

The Choir: Grant, O Lord.

An Angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

The Choir: Grant, O Lord.

Forgiveness and remission of our sins and transgressions, let us ask of the Lord.

The Choir: Grant, O Lord.

What is good and profitable for our souls, and peace for the world, let us ask of the Lord.

The Choir: Grant, O Lord.

That the remaining time of our life may be spent in peace and penitence, let us ask of the Lord.

The Choir: Grant, O Lord.

A Christian end to our life, painless, without shame, peaceful, and a good defence at the fearful Tribunal of Christ, let us ask.

The Choir: Grant, O Lord.

For the unity of the Faith, and the communion of the Holy Spirit making request, ourselves and one another, and all our life, let us commend to Christ the God.

The Choir: To thee, O Lord.

Ὁ Ἱερεὺς ἐκφωνῶν·

Καὶ καταξίωσον ἡμᾶς, Δέσποτα, μετὰ παῤῥησίας, ἀκα-
τακρίτως, τολμᾶν ἐπικαλεῖσθαι σέ τὸν ἐπουράνιον Θεόν,
Πατέρα, καὶ λέγειν·

Ὁ Λαός (ἡ ὁ Προεστώς)·

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά
σου· ἐλθέτω ἡ Βασιλεία σου· γενηθήτω τὸ θέλημά σου,
ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν τὸν
ἐπιούσιον δὸς ἡμῖν σήμερον· καὶ ἄφες ἡμῖν τὰ ὀφειλή-
ματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν·
καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς
ἀπὸ τοῦ πονηροῦ.

Ὁ Ἱερεὺς·

Ὅτι σοῦ ἐστὶν ἡ Βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα,
τοῦ Πατρός, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἁγίου Πνεύματος,
νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός· Ἀμήν.

Ὁ Ἱερεὺς· Εἰρήνη πᾶσι (εὐλογῶν).

Ὁ Χορός· Καὶ τῷ πνεύματί σου.

Ὁ Διάκονος· Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Ὁ Χορός· Σοί, Κύριε.

Ὁ δὲ Ἱερεὺς ἐπεύχεται μυστικῶς·

Εὐχαριστοδμέν σοι, Βασιλεῦ ἀόρατε, ὁ τῇ ἀμετρήτῃ
σου δυνάμει τὰ πάντα δημιουργήσας, καὶ τῷ πλήθει τοῦ
ἐλέους σου ἐξ οὐκ ὄντων εἰς τὸ εἶναι τὰ πάντα παρα-
γαγών. Αὐτός, Δέσποτα, οὐρανόθεν ἔπιδε ἐπὶ τοὺς
ὑποκεκλικότας σοι τὰς ἑαυτῶν κεφαλὰς· οὐ γὰρ ἐκλιναν

The Priest aloud:

And deign, O Master, that we may with boldness, without condemnation, dare to call upon thee, the heavenly God, as Father, and to say:

The People (or the Prelate):

Our Father that art in the heavens, hallowed be thy Name; thy Kingdom come; thy will be done, as in heaven, also on the earth: give us to-day our bread of subsistence; and forgive us our debts, as we also forgive our debtors; and lead us not into temptation, but deliver us from evil.

The Priest:

For thine is the Kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto the ages of the ages.

The Choir: Amen.

The Priest: Peace to all (blessing).

The Choir: And to thy spirit.

The Deacon: Let us bow down our heads to the Lord.

The Choir: To thee, O Lord.

And the Priest prayeth secretly:

We give thanks to thee, O King invisible, who by thy measureless power hast framed all things, and in the multitude of thy mercy hast out of nothing brought all things into being. Do thyself, O Master, look from heaven upon those that have bowed down their necks to thee; for they

σαρκί καὶ αἵματι, ἀλλὰ σοὶ τῷ φοβερῷ Θεῷ. Σὺ οὖν, Δέσποτα, τὰ προκείμενα πᾶσιν ἡμῖν εἰς ἀγαθὸν ἔξομᾶ-
λISON, κατὰ τὴν ἐκάστου ἰδίαν χρεῖαν· τοῖς πλέουσι
σύμπλευσον· τοῖς ὁδοιποροῦσι συνόδευσον· τοὺς νοσοῦν-
τας ἴασαι, ὁ ἱατρός τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν.

Ἐκφωνῶς·

Χάριτι, καὶ οἰκτιρμοῖς, καὶ φιλανθρωπία τοῦ Μονογε-
νοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητός εἶ, σὺν τῷ Παναγίῳ, καὶ
ἀγαθῷ, καὶ ζωοποιῷ σου Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς
τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός· Ἀμήν.

Ὁ Ἱερεὺς ἐπεύχεται μυστικῶς·

Πρόσχες, Κύριε Ἰησοῦ Χριστέ, ὁ Θεὸς ἡμῶν, ἐξ ἁγίου
κατοικητηρίου σου, καὶ ἀπὸ θρόνου δόξης τῆς Βασιλείας
σοῦ, καὶ ἐλθέ εἰς τὸ ἀγιάσαι ἡμᾶς, ὁ ἄνω τῷ Πατρὶ
συγκαθήμενος, καὶ ᾧδε ἡμῖν ἀοράτως συνών· καὶ κατα-
ξίωσον τῇ κραταιᾷ σου χειρὶ, μεταδοῦναι ἡμῖν τοῦ ἀχράν-
του Σώματός σου, καὶ τοῦ τιμίου Αἵματος, καὶ δι' ἡμῶν
παντὶ τῷ λαῷ.

Ὁ Διάκονος ζώννυται τὸ Ὠράριον αὐτοῦ σταυροειδῶς.
Εἶτα προσκυνεῖ ὁ Ἱερεὺς, ὁμοίως καὶ ὁ Διάκονος ἐν τῷ
ἐστὶ τόπῳ, λέγοντες μυστικῶς τρις·

Ὁ Θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ.

Ὅταν δὲ ἴδῃ ὁ Διάκονος τὸν Ἱερέα ἐκτείνοντα τὰς χει-
ρας, καὶ ἀπτόμενον τοῦ ἁγίου Ἄρτου, πρὸς τὸ ποιῆσαι
τὴν ἁγίαν Ὑψωσιν, ἐκφωνεῖ·

Πρόσχωμεν.

have bowed them not to flesh and blood, but to thee, the fearful God. Do thou, therefore, O Master, render the laid out things equally efficacious to us all for good, according to the individual need of each: voyage with those that voyage; travel with those that travel; heal the sick, thou that art the healer of our souls and bodies.

Aloud:

Through the grace, and compassions, and love toward man, of thine Only-begotten Son, with whom thou art blessed, together with thine All-holy, and good, and life-giving Spirit, now, and ever, and unto the ages of the ages.

The Choir: Amen.

The Priest prayeth secretly:

Attend, O Lord Jesu Christ, our God, out of thy holy dwelling place, and from the throne of the glory of thy Kingdom, and come to hallow us, thou that sittest above with the Father, and art here with us, invisibly present; and deign with thy mighty hand to give to us a share in thine undefiled Body and precious Blood, and through us to all the people.

The Deacon girdeth himself with his Orarion in the form of a cross.

Then the Priest adareth, and likewise the Deacon in the place where he is, saying secretly thrice:

O God, be gracious to me a sinner.

And when the Deacon seeth the Priest stretching out his hands, and touching the holy Bread, to make the holy Elevation, he saith aloud:

Let us attend.

Καὶ ὁ Ἱερεύς, ὑψῶν τὸν ἅγιον Ἄρτον, ἐκφωνεῖ·

Τὰ Ἅγια τοῖς ἁγίοις.

Ὁ Χορός· **Εἰς Ἅγιος, εἰς Κύριος, Ἰησοῦς Χριστός, εἰς δόξαν Θεοῦ Πατρός. Ἀμήν.**

Καὶ εὐθὺς ψάλλεται παρὰ τοῦ Χοροῦ τὸ Κοινωνικὸν τῆς ἡμέρας· εἰ μὲν ἔστι Κυριακή, τὸ ἐπόμενον εἰς τὸν τυχόντα Ἦχόν.

Αἰνεῖτε τὸν Κύριον ἐκ τῶν οὐρανῶν· αἰνεῖτε αὐτὸν ἐν τοῖς ὑψίστοις. Ἀλληλούϊα. Ἀλληλούϊα. Ἀλληλούϊα.
Ὁ δὲ Διάκονος εἰσέρχεται ἐν τῷ ἁγίῳ Βήματι· καὶ στάς ἐκ δεξιῶν τοῦ Ἱερέως, κρατοῦντος τὸν ἅγιον Ἄρτον, λέγει·

ΜέλISON, Δέσποτα, τὸν ἅγιον Ἄρτον.

Ὁ δὲ Ἱερεύς, μελίζων αὐτὸν εἰς μέρη τέσσαρα, μετὰ προσοχῆς καὶ εὐλαβείας, λέγει·

Μελίζεται, καὶ διαμερίζεται ὁ Ἀμνὸς τοῦ Θεοῦ, ὁ μελιζόμενος, καὶ μὴ διαιρούμενος, ὁ πάντοτε ἐσθιόμενος, καὶ μηδέποτε δαπανώμενος, ἀλλὰ τοὺς μετέχοντας ἁγιάζων.

Καὶ τίθησιν αὐτὰς ἐν τῷ ἁγίῳ Δίσκῳ σταυροειδῶς, οὕτως·

IC

Ni

KA

XC

And the Priest, elevating the holy Bread, saith aloud:

The Holy Things are for the holy.

The Choir: One Holy, one Lord, Jesus Christ, unto the glory of God the Father. Amen.

And straightway there is sung of the Choir the Koinonikon of the day:—if it be the Lord's day, the following to the Tone it happeneth to be.

Praise ye the Lord from the heavens: praise ye him in the highest. Alleluia. Alleluia. Alleluia.

Now the Deacon goeth into the holy Bema; and standing at the right hand of the Priest, who is holding the holy Bread, saith:

Break, Master, the holy Bread.

And the Priest breaking it into four parts, with care and reverence, saith:

Broken and distributed is the Lamb of God, which is broken, yet not severed, which is ever eaten, yet never consumed, but sanctifying those that participate.

And he placeth them upon the holy Paten in the form of a cross, thus:

IC

NI

KA

XC

Καὶ ὁ Διάκονος, δεικνύων σὺν τῷ Ὠραρίῳ τὸ ἅγιον Ποτήριον, λέγει·

Πλήρωσον, Δέσποτα, τὸ ἅγιον Ποτήριον.

Ὁ δὲ Ἱερεὺς, λαβὼν τὴν ἄνω κειμένην μερίδα, τὴν ἔχουσαν δηλαδὴ τὸ ὄνομα IC, ποιεῖ σὺν αὐτῇ Σταυρὸν ἐπάνω τοῦ ἁγίου Ποτηρίου, λέγων·

Πλήρωμα Ποτηρίου, πίστεως, Πνεύματος Ἁγίου.

Καὶ οὕτως ἐμβάλλει αὐτὴν εἰς τὸ ἅγιον Ποτήριον.

Ὁ Διάκονος· Ἀμήν.

Καὶ δεχόμενος ὁ αὐτὸς τὸ Ζέον, λέγει πρὸς τὸν Ἱερέα.

Εὐλόγησον, Δέσποτα, τὸ Ζέον.

Ὁ δὲ Ἱερεὺς εὐλογεῖ, λέγων·

Εὐλογημένη ἡ Ζέσις τῶν Ἀγίων σου, πάντοτε· νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Καὶ ὁ Διάκονος ἐγχέει τοῦ Ζέοντος τὸ ἄρκοῦν σταυροειδῶς, ἔνδον τοῦ ἁγίου Ποτηρίου, λέγοντος τοῦ Ἱερέως.

Ζέσις πίστεως, πλήρης Πνεύματος Ἁγίου.

Ὁ Διάκονος· Ἀμήν.

Καὶ ἀποθέμενος τὸ Ζέον, ἵσταται μικρὸν ἀποθεν.

Εἶτα ἀμφότεροι τὰς κεφαλὰς κλίναντες, προσεύχονται, λέγοντες·

Πιστεύω, Κύριε, καὶ ὁμολογῶ, ὅτι σὺ εἶ ἀληθῶς ὁ Χριστός, ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος, ὁ ἐλθὼν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, ὡν πρῶτος εἰμὶ ἐγώ. Ἐπι πιστεύω, ὅτι τοῦτο αὐτό ἐστι τὸ ἄχραντον Σῶμά σου, καὶ τοῦτο αὐτό ἐστι τὸ τίμιον Αἷμά σου. Δέομαι οὖν σου· Ἐλέησόν με, καὶ συγχώρησόν μοι τὰ παραπτώματά

And the Deacon, pointing with his Orarion to the
holy Chalice, saith:

Fill, Master, the holy Chalice.

And the Priest, taking the upper portion, namely
that having upon it the name IC., maketh there-
with a Cross over the holy Chalice, saying:

**The fulness of the Chalice, of faith, of the
Holy Spirit.**

And thus he putteth it into the holy Chalice.

The Deacon: **Amen.**

And taking the warm Water, he saith to the Priest:

Bless, Master, the warm Water.

And the Priest blesseth, saying:

**Blessed is the warmth of thy Saints, always:
now, and ever, and unto the ages of the ages.
Amen.**

And the Deacon poureth a sufficient quantity of
the warm Water into the holy Chalice, in the
form of a Cross, the Priest saying:

The Warmth of faith, full of the Holy Spirit.

The Deacon: **Amen.**

And setting down the warm Water, he standeth
a little way off.

Then bowing down their heads, they both pray,
saying:

I believe, O Lord, and confess, that thou art
indeed the Christ, the Son of the living God,
who camest into the world to save sinners, of
whom I am chief. Again, I believe, that this is
thine undefiled Body itself, and this thy precious
Blood itself. I, therefore, beseech thee:—Have
mercy on me, and forgive me my transgressions,

μου, τὰ ἐκούσια, καὶ τὰ ἀκούσια, τὰ ἐν λόγῳ, τὰ ἐν ἔργῳ, τὰ ἐν γνώσει, καὶ ἀγνοίᾳ· καὶ ἀξίωσόν με ἀκατακρίτως μετασχεῖν τῶν ἀχράντων σου Μυστηρίων, εἰς ἄφεσιν ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον. Ἀμήν.

Καί·

Τοῦ Δείπνου σου τοῦ μυστικοῦ σήμερον, Υἱὲ Θεοῦ, κοινωνόν με παράλαβε· οὐ μὴ γὰρ τοῖς ἐχθροῖς σου τὸ Μυστήριον εἶπω· οὐ φίλημά σοι δώσω, καθάπερ ὁ Ἰούδας· ἀλλ' ὡς ὁ Ληστής ὁμολογῶ σοι· Μνήσθητί μου, Κύριε, ἐν τῇ Βασιλείᾳ σου.

Καὶ τελευταῖον τό·

Μή μοι εἰς κρίμα, ἢ εἰς κατάκριμα γένοιτο ἡ μετάληψις τῶν ἀγίων σου Μυστηρίων, Κύριε, ἀλλ' εἰς ἴασιν ψυχῆς τε καὶ σώματος.

Εἶτα, ἀναστὰς ὁ Ἱερεὺς, λέγει·

Ἰδοὺ προσέρχομαι Χριστῷ τῷ ἀθανάτῳ Βασιλεῖ, καὶ Θεῷ ἡμῶν.

Καὶ λαβὼν μίαν μερίδα τοῦ ἁγίου Ἄρτου, τὴν ἔχουσιν δηλαδὴ τὸ ὄνομα ΧC. (ἢ τιῆμα ἐξ αὐτῆς), λέγει·

Τὸ τίμιον καὶ πανάγιον Σῶμα τοῦ Κυρίου, καὶ Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ μεταδίδοταί μοι (τῷ δεῖνι) Ἱερεῖ, εἰς ἄφεσιν μου ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον.

Καὶ οὕτω μεταλαμβάνει τοῦ ἐν χερσὶ, μετὰ φόβου καὶ πίσεως ασφαλείας·

Εἶτα λέγει·

Ἱεροδιάκονε, πρόσελθε.

voluntary, and involuntary, committed in word, in deed, in knowledge, and in ignorance; and deign that I may without condemnation partake of thine undefiled Mysteries, unto remission of sins, and unto life eternal. Amen.

And:

Of thy mystic Supper to-day, O Son of God, accept me as a communicant; for I will not speak of thy Mystery to thine enemies: I will not give thee a kiss, like Judas; but as the Thief I confess to thee: —Be mindful of me, O Lord, in thy Kingdom.

And finally:

Not unto my judgement, nor unto my condemnation be the participation of thy holy Mysteries, O Lord, but unto healing of both soul and body.

Then, the Priest standing erect, saith:

Behold, I approach to Christ our immortal King, and God.

And taking a portion of the holy Bread, namely that having upon it the name XC. (or a piece thereof), he saith:

The precious and all-holy Body of our Lord, and God, and Saviour Jesus Christ is imparted to me, N. Priest, unto remission of my sins, and unto life eternal.

And thus he partaketh of what is in his hands with fear and all precaution.

Then he saith:

Hiero-Deacon, approach.

Καὶ προσελθὼν ὁ Διάκονος, λέγει·

Ἰδοὺ προσέρχομαι Χριστῷ τῷ ἀθανάτῳ Βασιλεῖ, καὶ Θεῷ ἡμῶν.

Καὶ ποιεῖ μετάνοιαν εὐλαβῶς, αἰτῶν συγχώρησιν· καὶ λέγει·

Μετάδος μοι, Δέσποτα, τὸ τίμιον, καὶ ἅγιον, καὶ ζωοποιὸν Σῶμα τοῦ Κυρίου, καὶ Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, εἰς ἄφεσίν μου ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον.

Ὁ δὲ Ἱερεὺς, κρατῶν τὸν ἅγιον Ἄρτον, δίδωσι τῷ Διακόνῳ, λέγων·

(Τῷ δεῖνι) Ἱεροδιακόνῳ μεταδίδοταί σοι τὸ τίμιον, καὶ ἅγιον, καὶ ἄχραντον Σῶμα τοῦ Κυρίου, καὶ Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, εἰς ἄφεσίν σου ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον.

Καὶ ἀσπασάμενος ὁ Διάκονος τὴν μεταδιδούσαν αὐτῷ χεῖρα, ἀπέρχεται ὀπισθεν τῆς ἱερᾶς Τραπέζης, καὶ μεταλαμβάνει τοῦ ἐν χερσίν, ὡς ὁ Ἱερεὺς.

Εἵτα λέγει ὁ Ἱερεὺς·

Ἰδοὺ ἔτι προσέρχομαι Χριστῷ τῷ ἀθανάτῳ Βασιλεῖ, καὶ Θεῷ ἡμῶν.

Καὶ λαμβάνει ταῖς χερσίν ἀμφοτέροις μετὰ τοῦ Καλύμματος τὸ ἅγιον Ποτήριον, λέγων·

Τὸ τίμιον καὶ πανάγιον Αἷμα τοῦ Κυρίου, καὶ Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ μεταδίδοταί μοι (τῷ δεῖνι) Ἱερεῖ, εἰς ἄφεσίν μου ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον.

And the Deacon approaching, saith:

Behold, I approach to Christ our immortal King, and God.

And he reverently maketh an obeisance, asking pardon, and saith:

Impart to me, Master, the precious, and holy, and life-giving Body of our Lord, and God, and Saviour Jesus Christ, unto remission of my sins, and unto life eternal.

And the Priest, taking the holy Bread, giveth it to the Deacon, saying:

N. Hiero-Deacon, to thee is imparted the precious, and holy, and undefiled Body of our Lord, and God, and Saviour Jesus Christ, unto remission of thy sins, and unto life eternal.

And the Deacon, kissing the hand that imparteth it to him, goeth behind the sacred Table, and partaketh of what is in his hands, like the Priest.

Then the Priest saith:

Behold, I again approach to Christ our immortal King, and God.

And he taketh in both hands the holy Chalice with its Veil, saying:

The precious and all-holy Blood of our Lord, and God, and Saviour Jesus Christ is imparted to me, N. Priest, unto remission of my sins, and unto life eternal.

Καὶ μεταλαμβάνει τρίτον ἐξ αὐτοῦ, λέγων·

Εἰς τὸ Ὄνομα τοῦ Πατρὸς (ἐκροφᾷ μίαν), καὶ τοῦ Υἱοῦ (ἐκροφᾷ δευτέραν), καὶ τοῦ Ἁγίου Πνεύματος (ἐκροφᾷ τρίτην). Ἀμήν.

Καὶ τὰ τε ἴδια χεῖλη, καὶ τὸ ἱερὸν Ποτήριον, τῷ ἐν χερσὶ Καλύμματι ἀποσπογγίσας, λέγει·

Τοῦτο ἤψατο τῶν χειλέων μου, καὶ ἀφελεῖ τὰς ἀνομίας μου, καὶ τὰς ἁμαρτίας μου περικαθαριεῖ.

Καὶ οὕτω καλεῖ πάλιν τὸν Διάκονον, λέγων·

Ἱεροδιάκονε, ἔτι πρόσελθε.

Καὶ ὁ Διάκονος ἐρχόμενος, λέγει·

Ἰδοὺ ἔτι προσέρχομαι Χριστῷ τῷ ἀθανάτῳ Βασιλεῖ, καὶ Θεῷ ἡμῶν.

Καὶ προσκυνεῖ ἅπαξ, λέγων·

Μετὰδος μοι, Δέσποτα, τὸ τίμιον καὶ ἅγιον Αἷμα τοῦ Κυρίου, καὶ Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, εἰς ἄφεσίν μου ἁμαρτιῶν, καὶ εἰς Ζωὴν αἰώνιον.

Καὶ μεταλαμβάνοντος τοῦ Διακόνου, λέγει ὁ Ἱερεὺς·

Μεταλαμβάνει ὁ δοῦλος τοῦ Θεοῦ Διάκονος (ὁ δεῖνα) τὸ τίμιον καὶ ἅγιον Αἷμα τοῦ Κυρίου, καὶ Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, εἰς ἄφεσιν αὐτοῦ ἁμαρτιῶν, καὶ εἰς Ζωὴν αἰώνιον.

Μεταλαβόντος δὲ τοῦ Διακόνου, λέγει ὁ Ἱερεὺς·

Τοῦτο ἤψατο τῶν χειλέων σου, καὶ ἀφελεῖ τὰς ἀνομίας σου, καὶ τὰς ἁμαρτίας σου περικαθαριεῖ.

Τότε, λαβὼν τὸν ἅγιον Δίσκον ὁ Διάκονος, ἐπάνω τοῦ ἁγίου Ποτηρίου, ἀποσπογγίζει τῷ ἁγίῳ Σπόγγῳ πᾶν

And he partaketh thrice of it, saying:

In the Name of the Father (he drinketh once), **and of the Son** (he drinketh a second time), **and of the Holy Spirit** (he drinketh a third time). **Amen.**

And wiping both his own lips, and the sacred Chalice with the Veil in his hands, he saith:

This hath touched my lips, and shall take away mine iniquities, and cleanse my sins.

And so he again calleth the Deacon, saying:

Hiero-Deacon, again approach.

And the Deacon approaching, saith:

Behold, I again approach to Christ our immortal King, and God.

And he adoreth once, saying:

Impart to me, Master, the precious and holy Blood of our Lord, and God, and Saviour Jesus Christ, unto remission of my sins, and unto life eternal.

And as the Deacon partaketh, the Priest saith:

The servant of God, Deacon N., partaketh of the precious and holy Blood of our Lord, and God, and Saviour Jesus Christ, unto the remission of his sins, and unto life eternal.

And when the Deacon hath partaken, the Priest saith:

This hath touched thy lips, and shall take away thine iniquities, and cleanse thy sins.

Then, the Deacon taking the holy Paten, and holding it over the holy Chalice, wipeth it thor-

καλῶς, καὶ μετὰ προσοχῆς καὶ εὐλαβείας σκεπάζει τὸ ἅγιον Ποτήριον τῷ Καλύμματι· ὁμοίως καὶ ἐπὶ τὸν ἅγιον

Δίσκον ἀνατίθῃσι τὸν Ἀστέρα, καὶ τὸ Κάλυμμα.

Εἶτα ἐπιλέγει τὴν τῆς εὐχαριστίας Εὐχὴν ὁ Ἱερεὺς μυστικῶς·

Εὐχαριστοῦμέν σοι, Δέσποτα φιλόνητο, εὐεργέτα τῶν ψυχῶν ἡμῶν, ὅτι καὶ τῇ παρούσῃ ἡμέρᾳ κατηξίωσας ἡμᾶς τῶν ἐπουρανίων σου, καὶ ἀθανάτων Μυστηρίων· ὀρθοτόμησον ἡμῶν τὴν ὁδόν, στήριξον ἡμᾶς ἐν τῷ φόβῳ σου τοὺς πάντας, φρούρησον ἡμῶν τὴν ζωὴν, ἀσφάλισαι ἡμῶν τὰ διαβήματα· εὐχαῖς καὶ ἱκεσίαις τῆς ἐνδόξου Θεοτόκου καὶ ἀειπαρθένου Μαρίας, καὶ πάντων τῶν Ἀγίων σου.

Καὶ οὕτως ἀνοίγουσι τὴν Θύραν τοῦ ἁγίου Βήματος. Καὶ ὁ Διάκονος προσκυνήσας ἅπαξ, λαμβάνει παρὰ τοῦ Ἱερέως τὸ ἅγιον Ποτήριον μετ' εὐλαβείας, καὶ ἔρχεται εἰς τὴν Θύραν, καὶ ὑψῶν αὐτό, δείκνυσι τῷ λαῷ, λέγων·

Μετὰ φόβου Θεοῦ, πίστεως, καὶ ἀγάπης προσέλθετε.

Ὁ Χορὸς· Ἀμήν. Ἀμήν.

Εἶτα· **Εὐλογημένος ὁ ἐρχόμενος ἐν Ὄνόματι Κυρίου. Θεὸς Κύριος, καὶ ἐπέφανεν ἡμῖν.**

Ὁ δὲ Ἱερεὺς εὐλογεῖ τὸν λαόν, λέγων ἐκφώνως·

Σῶσον, ὁ Θεός, τὸν λαόν σου, καὶ εὐλόγησον τὴν κληρονομίαν σου.

Καὶ εἰ μὲν ἐστὶ Δεσποτικὴ Ἑορτή, ψάλλεται παρὰ τοῦ Χοροῦ τὸ Ἀπολυτίκιον τῆς Ἑορτῆς· εἰ δὲ μὴ, τὸ ἐπόμενον Τροπάριον εἰς Ἦχον β'.

oughly with the holy Sponge; and with care and reverence sheltereth the holy Chalice with its Veil; in like manner also he placeth over the holy Paten the Star-cover, and its Veil.

Then the Priest saith the Prayer of thanksgiving, secretly:

We give thanks to thee, O Master, lover of man, benefactor of our souls, that on this day also thou hast vouchsafed us thy heavenly and immortal Mysteries: direct aright our path, stablish us all in thy fear, guard our life, make sure our steps; at the prayers and supplications of the glorious Theotokos and ever-virgin Mary, and of all thy Saints.

And thus they open the Door of the holy Bema.

And the Deacon having adored once, taketh the holy Chalice from the Priest with reverence, and cometh to the Door, and raising it, sheweth it to the people, saying:

With fear of God, faith, and love, approach ye.

The Choir: **Amen. Amen.**

Then: **Blessed is he that cometh in the Name of the Lord. The Lord is God, and hath appeared unto us.**

And the Priest blesseth the people, saying aloud:

Save thy people, O God, and bless thine inheritance.

And if it be a Feast of our Lord, there is sung of the Choir the Apolytikion of the Feast; but if not the following Troparion to the second Tone.

Εἶδομεν τὸ Φῶς τὸ ἀληθινόν, ἐλάβομεν Πνεῦμα ἐπου-
ράνιον, εὗρομεν Πίστιν ἀληθῆ, ἀδιαίρετον Τριάδα προσ-
κυνοῦντες· αὕτη γὰρ ἡμᾶς ἔσωσε.

Καὶ ἐπιστρέφουσιν, ὅτε Διάκονος καὶ ὁ Ἱερεὺς, εἰς τὴν
ἁγίαν Τράπεζαν. Καὶ ὁ μὲν Διάκονος, ἀποθέμενος ἐν
αὐτῇ τὸ ἅγιον Ποτήριον, λέγει πρὸς τὸν Ἱερέα·

“Υψωσον, Δέσποτα.

‘Ο δὲ Ἱερεὺς θυμιᾷ τρίς, λέγων καθ’ ἑαυτόν·

**‘Υψώθητι ἐπὶ τοὺς οὐρανούς, ὁ Θεός, καὶ ἐπὶ πᾶσαν
τὴν γῆν ἡ δόξα σου.**

Εἶτα, λαβὼν τὸν ἅγιον Δίσκον, τίθησιν ἐπὶ τὴν κεφα-
λὴν τοῦ Διακόνου· καὶ ὁ Διάκονος κρατῶν αὐτὸν μετ’
εὐλαβείας, καὶ θεωρῶν ἔξω πρὸς τὴν Θύραν, οὐδὲν λέγων,
ἀπέρχεται εἰς τὴν Πρόθεσιν, καὶ ἀποτίθησιν αὐτόν. ‘Ο
δὲ Ἱερεὺς προσκυνήσας, καὶ λαβὼν τὸ ἅγιον Ποτήριον,
λέγει μυστικῶς·

Εὐλογητὸς ὁ Θεός ἡμῶν·

Εἶτα, ἐπιστραφεὶς πρὸς τὴν Θύραν, ἐκφωνῶν·

**Πάντοτε· νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν
αἰώνων.**

‘Ο Χορὸς· ‘Αμήν.

Καὶ οὕτως ἀπέρχεται εἰς τὴν Πρόθεσιν, καὶ ἀποτίθησιν
αὐτόν.

‘Ο δὲ Χορὸς ψάλλει τὸ ἐπόμενον Τροπάριον.

**Πληρωθήτω τὸ στόμα ἡμῶν αἰνέσεώς σου, Κύριε,
ὅπως ὑμνήσωμεν τὴν δόξαν σου, ὅτι ἡξίωσας ἡμᾶς
μετασχεῖν τῶν ἁγίων, ἀθανάτων, καὶ ἀχράντων σου**

We have seen the true Light, we have received the heavenly Spirit, we have found the true Faith, we worship the undivided Trinity; for it hath saved us.

Now both the Priest and the Deacon return to the holy Table. And the Deacon, setting down thereon the holy Chalice, saith to the Priest:

Exalt, Master.

And the Priest censeth thrice, saying to himself:

Be thou exalted, O God, above the heavens, and thy glory above all the earth.

Then, taking the holy Paten, he putteth it upon the head of the Deacon; and the Deacon holding it with reverence, and looking out toward the Door, saying nothing, goeth to the Prothesis-Table, and putteth it down. And the Priest having adored, and taken the holy Chalice, saith secretly:

Blessed is our God:

Then, turning toward the Door, aloud:

Always: now, and ever, and unto the ages of the ages.

The Choir: **Amen.**

And so he goeth to the Prothesis-Table, and putteth it down.

And the Choir singeth the following Troparion.

Filled be our mouth with thy praise, O Lord, that we may hymn thy glory, for that thou hast deigned that we should partake of thy holy, immortal, and undefiled Mysteries: stablish us

Μυστηρίων· στήριξον ἡμὰς ἐν τῷ σῷ ἁγιασμῷ, δλην
τὴν ἡμέραν μελετᾷν τὴν δικαιοσύνην σου· Ἀλληλούϊα.
Ἀλληλούϊα. Ἀλληλούϊα.

Καὶ ἐξελθὼν ὁ Διάκονος, καὶ στὰς ἐν τῷ συνήθει τόπῳ,
λέγει·

Ὅρθοί· μεταλαβόντες τῶν θείων, ἁγίων, ἀχράντων,
ἀθανάτων, ἐπουρανίων, ζωοποιῶν, φρικτῶν τοῦ Χριστοῦ
Μυστηρίων, ἀξίως εὐχαριστήσωμεν τῷ Κυρίῳ.

Ὁ Χορός· Κύριε ἐλέησον.

Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμὰς, ὁ
Θεός, τῇ σῇ χάριτι.

Ὁ Χορός· Κύριε ἐλέησον.

Τὴν ἡμέραν πᾶσαν, τελείαν, ἁγίαν, εἰρηνικὴν, καὶ ἀνα-
μάρτητον αἰτησάμενοι, ἑαυτοὺς καὶ ἀλλήλους, καὶ πᾶσαν
τὴν ζωὴν ἡμῶν, Χριστῷ τῷ Θεῷ παραθώμεθα.

Ὁ Χορός· Σοί, Κύριε.

Ὁ Ἱερεύς, διπλώσας τὸ Εἰλητόν, ἐκφωνεῖ·

Ὅτι σὺ εἶ ὁ ἁγιασμός ἡμῶν, καὶ σοὶ τὴν δόξαν ἀνα-
πέμπομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ Ἀγίῳ Πνεύ-
ματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός· Ἀμήν.

Ὁ Ἱερεύς· Ἐν εἰρήνῃ προέλθωμεν.

Ὁ Χορός· Ἐν Ὄνόματι Κυρίου.

Ὁ Διάκονος· Τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Εὐχὴ Ὁπισθαμβωνος, ἐκφωνουμένη παρὰ τοῦ Ἱερέως
ἔξω τοῦ Βήματος·

in thy sanctification, that all the day long we may meditate on thy righteousness: Alleluia. Alleluia. Alleluia.

And the Deacon going out, and standing in the accustomed place, saith:

Upright! having partaken of the divine, holy, undefiled, immortal, heavenly, life-giving, terrible Mysteries of Christ, let us worthily give thanks to the Lord.

The Choir: **Lord, have mercy.**

Succour us, save us, have mercy on us, and keep us, O God, by thy grace.

The Choir: **Lord, have mercy.**

That the whole day may be perfect, holy, peaceful, and sinless making request, ourselves and one another, and all our life, let us commend to Christ the God.

The Choir: **To thee, O Lord.**

The Priest, folding up the Heileton, saith aloud:

For thou art our sanctification, and to thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto the ages of the ages.

The Choir: **Amen.**

The Priest: **In peace let us go forth.**

The Choir: **In the Name of the Lord.**

The Deacon: **Let us beseech the Lord.**

The Choir: **Lord, have mercy.**

Prayer behind the Ambon, said aloud by the Priest outside the Bema.

Ὁ εὐλογῶν τοὺς εὐλογοῦντάς σε, Κύριε, καὶ ἀγιάζων τοὺς ἐπὶ σοὶ πεποιθότας, σῶσον τὸν λαόν σου, καὶ εὐλόγησον τὴν κληρονομίαν σου· τὸ πλήρωμα τῆς Ἐκκλησίας σου φύλαξον· ἀγίασον τοὺς ἀγαπῶντας τὴν εὐπρέπειαν τοῦ Οἴκου σου· σὺ αὐτοὺς ἀντιδόξασον τῇ θεϊκῇ σου δυνάμει, καὶ μὴ ἐγκαταλίπῃς ἡμᾶς τοὺς ἐλπίζοντας ἐπὶ σέ· εἰρήνην τῷ κόσμῳ σου δώρησαι, ταῖς Ἐκκλησίαις σου, τοῖς Ἱερεῦσι, τοῖς Βασιλεῦσιν ἡμῶν, τῷ Στρατῷ, καὶ παντὶ τῷ λαῷ σου· ὅτι πᾶσα δόσις ἀγαθή, καὶ πᾶν δῶρημα τέλειον, ἀνωθέν ἐστι, καταβαῖνον ἐκ σοῦ τοῦ Πατρὸς τῶν φώτων· καὶ σοὶ τὴν δόξαν, καὶ εὐχαριστίαν, καὶ προσκύνησιν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ Ἁγίῳ Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ο Χορός· Ἀμήν.

Εἶτα τὸ ἐπόμενον εἰς Ἦχον πλ. β'.

Εἶη τὸ Ὄνομα Κυρίου εὐλογημένον, ἀπὸ τοῦ νῦν, καὶ ἕως τοῦ αἰῶνος. Ἐκ γ'.

Τῆς Εὐχῆς δὲ τελεσθείσης, ὁ μὲν Ἱερεὺς εἰσέρχεται διὰ τῶν ἁγίων Θυρῶν, καὶ ἀπελθὼν ἐν τῇ Προθέσει, λέγει τὴν παροῦσαν Εὐχὴν μυστικῶς.

Εὐχὴ ἐν τῷ συστήλῃ τὰ Ἅγια.

Τὸ πλήρωμα τοῦ Νόμου καὶ τῶν Προφητῶν, αὐτὸς ὑπάρχων, Χριστέ ὁ Θεὸς ἡμῶν, ὁ πληρώσας πᾶσαν τὴν Πατρικὴν οἰκονομίαν, πλήρωσον χαρὰς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν, πάντοτε· νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Thou that blessest those that bless thee, O Lord, and hallowest those that put their trust in thee, save thy people, and bless thine inheritance: keep the fulness of thy Church; hallow those that love the comeliness of thy House: do thou in return glorify them by thy divine power, and forsake not us that hope in thee: grant peace to thy world, to thy Churches, to the Priests, to our Kings, to the Army, and to all thy people; for every good gift, and every perfect boon is from above, coming down from thee, the Father of lights; and to thee we send up glory, and thanksgiving, and adoration, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto the ages of the ages.

The Choir: Amen.

Then the following to the second plagal Tone.

Be the Name of the Lord blessed, from henceforth, and for ever. Thrice.

The Prayer ended, the Priest entereth through the holy Doors, and passing into the Prothesis-Chapel, saith this Prayer secretly.

Prayer at the gathering up of the holy Things.

Being thyself the fulness of the Law and of the Prophets, O Christ our God, who hast fulfilled all the dispensation of the Father, fill our hearts with joy and gladness, always: now, and ever, and unto the ages of the ages. Amen.

Ὁ Διάκονος· Τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Ὁ Ἱερεὺς εὐλογεῖ τὸν λαόν, λέγων·

Εὐλογία Κυρίου, καὶ ἔλεος αὐτοῦ ἔλθοι ἐφ' ὑμᾶς, τῇ αὐτοῦ θείᾳ χάριτι καὶ φιλανθρωπίᾳ, πάντοτε· νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός· Ἀμήν.

Καὶ γίνεται Ἀπόλυσις παρὰ τοῦ Ἱερέως, οὕτως·

Δόξα σοι, Χριστέ ὁ Θεός, ἡ ἐλπίς ἡμῶν, δόξα σοι.

Ὁ Λαός·

Δόξα Πατρί, καὶ Υἱῷ, καὶ Ἀγίῳ Πνεύματι· καὶ νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Κύριε ἐλέησον. Τρίς.

Ὁ Διάκονος· Δέσποτα εὐλόγησον.

Καὶ ποιεῖ ὁ Ἱερεὺς τὴν Ἀπόλυσιν οὕτως·

Εἰ μὲν ἔστι Κυριακή,

Ὁ ἀναστάς ἐκ νεκρῶν Χριστὸς ὁ

Εἰ δὲ μή,

Χριστὸς ὁ ἀληθινὸς Θεὸς ἡμῶν, ταῖς πρεσβείαις τῆς παναχράντου καὶ παναμώμου ἁγίας αὐτοῦ Μητρός· δυνάμει τοῦ τιμίου καὶ ζωοποιοῦ Σταυροῦ· προστασίαις τῶν τιμίων ἐπουρανίων Δυνάμεων Ἀσωμάτων· ἰκεσίαις τοῦ τιμίου, ἐνδόξου, Προφήτου, Προδρόμου καὶ Βαπτιστοῦ Ἰωάννου· τῶν ἁγίων ἐνδόξων καὶ πανευφήμεων Ἀποστόλων· τῶν ἁγίων ἐνδόξων καὶ καλλινίκων Μαρτύρων· τῶν Ὁσίων καὶ Θεοφόρων Πατέρων ἡμῶν· τῶν ἁγίων καὶ δικαίων Θεοπατόρων Ἰωακείμ καὶ Ἀννης· τοῦ

The Deacon: **Let us beseech the Lord.**

The Choir: **Lord, have mercy.**

The Priest blesseth the people, saying:

The blessing of the Lord, and his mercy come upon you, by his own divine grace and love toward man, always: now, and ever, and unto the ages of the ages.

The Choir: **Amen.**

And Dismission is made by the Priest, thus:

Glory to thee, O Christ the God, our hope, glory to thee.

The People:

Glory to the Father, and to the Son, and to the Holy Spirit: both now, and ever, and unto the ages of the ages. Amen.

Lord, have mercy. Thrice.

The Deacon: **Master bless.**

And the Priest maketh the Dismission thus:

If it be the Lord's day,

He that rose again from the dead, Christ our

But if not,

Christ our true God, at the intercessions of his all-undefiled and all-blameless holy Mother; by the power of the precious and life-giving Cross; by the protections of the honourable Bodiless Powers of heaven; at the supplications of the honourable, glorious, Prophet, Precursor and Baptist John; of the holy, glorious and all-famous Apostles; of the holy, glorious and right-victorious Martyrs; of our Pure and God-bearing Fathers; of the holy and righteous ancestors

ἐν Ἀγίοις Πατρός ἡμῶν Ἰωάννου Ἀρχιεπισκόπου Κωνσταντινουπόλεως τοῦ Χρυσοστόμου· τοῦ Ἀγίου (τοῦ δεινός), οὐ καὶ τὴν μνήμην ἐπιτελοῦμεν, καὶ πάντων τῶν Ἀγίων, ἐλέησαι καὶ σῶσαι ἡμᾶς, ὡς ἀγαθός, καὶ φιλόανθρωπος.

Εἶτα· Δι' εὐχῶν τῶν ἁγίων Πατέρων ἡμῶν, Κύριε Ἰησοῦ Χριστέ, ὁ Θεὸς ἡμῶν, ἐλέησον ἡμᾶς.

Ὁ Χορός· Ἀμήν.

Ὁ δὲ Διάκονος, εἰσελθὼν καὶ αὐτὸς διὰ τοῦ βορείου μέρους, συστέλλει τὰ Ἅγια μετὰ φόβου καὶ πάσης ἀσφαλείας, ὥστε μηδὲν τι τῶν ἄγαν λεπτοτάτων ἐκπεσεῖν, ἢ καταλειφθῆναι, καὶ ἀπονίπτεται τὰς χεῖρας ἐν τῷ συνήθει τόπῳ.

Εἶτα ἀναγινώσκεται·

Ψαλ. λγ'. Εὐλογήσω τὸν Κύριον (Ὁρα σελ. 68).

Ὁ δὲ Ἱερεὺς ἐξελθὼν, δίδωσι τῷ λαῷ τὸ Ἀντίδωρον. Εἶτα, εἰσελθὼν ἐν τῷ ἁγίῳ Βήματι, ἀποδύεται τὴν Ἱεραικὴν στολήν, λέγων·

Νὺν ἀπολύεις (Ὁρα σελ. 42).

Τὸ Τρισάγιον· καὶ τὰ λοιπὰ (Ὁρα σελ. 42).

Εἶτα τὸ Ἀπολυτίκιον τοῦ Χρυσοστόμου.

Ἡ τοῦ στόματός σου, καθάπερ πυρσός, ἐκλάμπασα χάρις, τὴν οἰκουμένην ἐφώτισεν, ἀφιλαργυρίας τῷ κόσμῳ θησαυροὺς ἐναπέθετο, τὸ ὕψος ἡμῖν τῆς ταπεινοφροσύνης ὑπέδειξεν· ἀλλὰ σοῖς λόγοις παιδεύων, Πάτερ Ἰωάννη Χρυσόστομε, πρέσβευε τῷ Λόγῳ Χριστῷ τῷ Θεῷ, σωθῆναι τὰς ψυχὰς ἡμῶν.

of God, Joakeim and Anna; of our Father among the Saints, John Chrysostom, Archbishop of Constantinople; of Saint N., whose memory also we celebrate, and of all the Saints, have mercy on us, and save us, since he is good, and loveth man.

Then: Through the prayers of our holy Fathers, O Lord Jesu Christ, our God, have mercy on us.

The Choir: Amen.

And the Deacon, also entering through the north part, gathereth up the Holy Things with fear and all precaution, so that not the very smallest particle should fall out, or be left, and washeth his hands in the accustomed place.

Then is read:

Ps. xxxiii. **I will bless the Lord** (See page 69).

And the Priest going out, giveth the Antidoron to the people.

Then, entering the holy Bema, he putteth off the Sacerdotal vestments, saying:

Now dost thou dismiss (See page 43).

The Trisagion; and the rest (See page 43).

Then the Apolytikion of Chrysostom.

The grace of thy mouth, shining forth like a torch, hath enlightened the universe, bestowed on the world the treasures of non-avariciousness, and exhibited to us the height of lowliness: but as thou instructest us by thy words, Father John Chrysostom, intercede with the Word, Christ the God, that our souls may be saved.

Τό· Κύριε ἐλέησον. Ἐκ ιβ'.

Δόξα . . .

Καὶ νῦν . .

Τὴν τιμιωτέραν

Καὶ ποιεῖ Ἀπόλυσιν (ὡς ἐν σελ. 220)· καὶ προσκυνήσας,
καὶ εὐχαριστήσας τῷ Θεῷ ἐπὶ πάσιν, ἐξέρχεται.



ΑΝΤΙΦΩΝΑ

Ψαλλόμενα εἰς τὴν Θεῖαν Λειτουργίαν καθ' ἐκάστην
ἡμέραν, μὴ οὔσης Κυριακῆς, ἢ Ἑορτῆς.

Ἀντίφωνον Α'. Ἦχος πλ. α'.

Στίχος α'. Ἀγαθὸν τὸ ἐξομολογεῖσθαι τῷ Κυρίῳ, καὶ
ψάλλειν τῷ ὀνόματί σου, Ὑψιστε.

Ταῖς πρεσβείαις τῆς Θεοτόκου, Σῶτερ σῶσον ἡμᾶς.

Στίχος β'. Τοῦ ἀναγγέλλειν τὸ πρωὶ τὸ ἑλὸς σου,
καὶ τὴν ἀλήθειάν σου κατὰ νύκτα.

Ταῖς πρεσβείαις τῆς Θεοτόκου . . .

Στίχος γ'. Ὅτι εὐθὺς Κύριος ὁ Θεὸς ἡμῶν, καὶ οὐκ
ἔστιν ἀδικία ἐν αὐτῷ.

Ταῖς πρεσβείαις τῆς Θεοτόκου . . .

Δόξα . . .

Καὶ νῦν . . .

Ταῖς πρεσβείαις τῆς Θεοτόκου . . .

Ἀντίφωνον Β'. Ἦχος πλ. α'.

Στίχος α'. Ὁ Κύριος ἐβασίλευσεν, εὐπρέπειαν ἐνεδύ-
σατο· ἐνεδύσατο ὁ Κύριος δυνάμιν καὶ περιεζώσατο.

Πρεσβείαις τῶν Ἀγίων σου, σῶσον ἡμᾶς, Κύριε.

Lord, have mercy. Twelve times.

Glory Both now

More honourable

And he maketh Dismission (as at page 221); and having adored, and given thanks to God for all things, goeth out.



ANTIPHONA

Sung every day in the Divine Liturgy, when it is not the Lord's day, or a Feast.

First Antiphon. First plagal Tone.

i. Stichos. It is good to confess to the Lord, and to offer psalmody to thy Name, O Most High.

At the intercessions of the Theotokos, O Saviour save us.

ii. Stichos. To proclaim thy mercy in the morning, and thy truth by night.

At the intercessions of the Theotokos . . .

iii. Stichos. That the Lord our God is upright, and there is no unrighteousness in him.

At the intercessions of the Theotokos . . .

Glory . . . Both now . . .

At the intercessions of the Theotokos . . .

Second Antiphon. First plagal Tone.

i. Stichos. The Lord is become king, he hath put on comeliness: the Lord hath put on power, and girded himself about.

At the intercessions of thy Saints, save us, O Lord.

Στίχος β'. Καὶ γὰρ ἐστέρησε τὴν οἰκουμένην, ἥτις οὐ σαλευθήσεται.

Πρεσβείαις τῶν Ἀγίων σου . . .

Στίχος γ'. Τῷ Οἴκῳ σου πρέπει ἀγίασμα, Κύριε, εἰς μακρότητα ἡμερῶν.

Πρεσβείαις τῶν Ἀγίων σου . . .

Δόξα

Πρεσβείαις τῶν Ἀγίων σου . . .

Καὶ νῦν . . .

Ὁ Μονογενὴς Υἱὸς (Ὅρα σελ. 246).

Ἀντίφωνον Γ'. Ἦχος β'.

Στίχος α'. Δεῦτε ἀγαλλιασώμεθα τῷ Κυρίῳ, ἀλαλάξωμεν τῷ Θεῷ τῷ Σωτῆρι ἡμῶν.

Σῶσον ἡμᾶς, Υἱὲ Θεοῦ, ὁ ἐν Ἀγίοις θαυμαστός, ψάλλοντάς σοι· Ἀλληλουῖα.

Στίχος β'. Προφθάσωμεν τὸ πρόσωπον αὐτοῦ ἐν ἐξομολογήσει, καὶ ἐν ψαλμοῖς ἀλαλάξωμεν αὐτῷ· ὅτι Θεὸς μέγας Κύριος, καὶ Βασιλεὺς μέγας ἐπὶ πᾶσαν τὴν γῆν.

Σῶσον ἡμᾶς . . .

Στίχος γ'. Ὅτι ἐν τῇ χειρὶ αὐτοῦ τὰ πέρατα τῆς γῆς, καὶ τὰ ὕψη τῶν ὀρέων αὐτοῦ εἰσιν· ὅτι αὐτοῦ ἐστὶν ἡ θάλασσα, καὶ αὐτὸς ἐποίησεν αὐτήν, καὶ τὴν ξηρὰν αἱ χεῖρες αὐτοῦ ἐπλασαν.

Σῶσον ἡμᾶς . . .



ii. Stichos. For he hath established the universe, which shall not be shaken.

At the intercessions of thy Saints . . .

iii. Stichos. To thy House becometh holiness,
O Lord, unto length of days.

At the intercessions of thy Saints . . .

Glory . . .

At the intercessions of thy Saints . . .

Both now . . .

O Only-begotten Son (See page 247).

Third Antiphon. Second Tone.

i. Stichos. Come, let us exult to the Lord,
let us sing aloud to God our Saviour.

Save us, O Son of God, who art wonderful
in thy Saints, we sing to thee: Alleluia.

ii. Stichos. Let us come before his presence
with confession, and sing aloud to him with
psalms: for the Lord is a great God, and a great
King over all the earth.

Save us . . .

iii. Stichos. For in his hand are the ends of
the earth, and the heights of the mountains are
his: for the sea is his, and he made it, and his
hands formed the dry land.

Save us . . .



Η ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ
ΤΟΥ ΕΝ ΑΓΙΟΙΣ ΠΑΤΡΟΣ ΗΜΩΝ
ΒΑΣΙΛΕΙΟΥ ΤΟΥ ΜΕΓΑΛΟΥ.

Ἰστέον, ὅτι τὸ πρῶτον μέρος ταύτης τῆς Ἱερουργίας
τὰ Διακονικά, καὶ τὰ τοῦ Χοροῦ εἰσὶ, ὡς καὶ ἐν τῇ τοῦ
Ἀγίου Ἰωάννου τοῦ Χρυσοστόμου.



Εὐχή τῶν Κατηχουμένων. (Ὅρα σελ. 270).

Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐν οὐρανοῖς κατοικῶν, καὶ ἐπι-
βλέπων ἐπὶ πάντα τὰ ἔργα σου, ἐπίβλεψον ἐπὶ τοὺς
δούλους σου τοὺς Κατηχουμένους, τοὺς ὑποκεκλικότας
τοὺς ἑαυτῶν αὐχένας ἐνώπιόν σου, καὶ δὸς αὐτοῖς τὸν
ἐλαφρὸν Ζυγόν· ποιήσον αὐτοὺς μέλη τίμια τῆς ἁγίας
σου Ἐκκλησίας, καὶ καταξίωσον αὐτοὺς τοῦ λουτροῦ τῆς
παλιγγενεσίας, τῆς ἀφέσεως τῶν ἁμαρτιῶν, καὶ τοῦ
ἐνδύματος τῆς ἀφθαρσίας, εἰς ἐπίγνωσιν σοῦ τοῦ ἀλη-
θινοῦ Θεοῦ ἡμῶν.



THE DIVINE LITURGY
OF OUR FATHER AMONG THE SAINTS
BASIL THE GREAT.

Note, that the first part of this Hierurgy, the parts of the Deacon, and those of the Choir are the same as in that of Saint John Chrysostom.



Prayer of the Catechumens (See page 271).

O Lord our God, who dwellest in the heavens, and lookest upon all thy works, look upon thy servants the Catechumens, who have bowed down their necks before thee, and grant them the light yoke; make them honourable members of thy holy Church, and vouchsafe them the laver of regeneration, the remission of sins, and the garment of incorruption, unto the knowledge of thee, our true God.



Εὐχή τῶν Πιστῶν πρώτη ("Ορα σελ. 272).

Σύ, Κύριε, κατέδειξας ἡμῖν τὸ μέγα τοῦτο τῆς σωτηρίας Μυστήριον· σὺ κατηξίωσας ἡμᾶς, τοὺς ταπεινοὺς καὶ ἀναξίους δούλους σου, γενέσθαι λειτουργοὺς τοῦ ἁγίου σου Θυσιαστηρίου· σὺ ἱκάνωσον ἡμᾶς, τῇ δυνάμει τοῦ Ἁγίου σου Πνεύματος, εἰς τὴν διακονίαν ταύτην· ἵνα, ἀκατακρίτως στάντες ἐνώπιον τῆς ἁγίας δόξης σου, προσάγωμέν σοι θυσίαν αἰνέσεως· σὺ γὰρ εἰ ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσι. Δός, Κύριε, καὶ ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων, καὶ τῶν τοῦ λαοῦ ἀγνοημάτων, δεκτὴν γενέσθαι τὴν Θυσίαν ἡμῶν, καὶ εὐπρόσδεκτον ἐνώπιόν σου.



Εὐχή τῶν Πιστῶν δευτέρα. ("Ορα σελ. 274).

Ὁ Θεός, ὁ ἐπισκεψάμενος ἐν ἐλέει καὶ οἰκτιρμοῖς τὴν ταπεινῶσιν ἡμῶν, ὁ στήσας ἡμᾶς, τοὺς ταπεινοὺς, καὶ ἁμαρτωλοὺς, καὶ ἀναξίους δούλους σου, κατενώπιον τῆς ἁγίας δόξης σου, λειτουργεῖν τῷ ἁγίῳ σου Θυσιαστηρίῳ, σὺ ἐνίσχυσον ἡμᾶς, τῇ δυνάμει τοῦ Ἁγίου σου Πνεύματος, εἰς τὴν διακονίαν ταύτην· καὶ δός ἡμῖν λόγον ἐν ἀνοίξει τοῦ στόματος ἡμῶν, εἰς τὸ ἐπικαλεῖσθαι τὴν χάριν τοῦ Ἁγίου σου Πνεύματος ἐπὶ τῶν μελλόντων προτίθεσθαι Δώρων.



Ἐν τῇ Μεγάλῃ Πέμπτῃ, ἀντὶ τοῦ Χερουβικοῦ ("Ορα σελ. 276), ψάλλεται τὸ παρὸν Τροπάριον εἰς Ἦχον πλ. β'.

First Prayer of the Faithful (See page 273).

Thou, O Lord, hast shewed us this great Mystery of salvation; thou hast deigned that we, thy lowly and unworthy servants should be ministers of thy holy Altar: do thou enable us, by the power of thy Holy Spirit, for this service; that, standing without condemnation before thy holy glory, we may offer to thee a sacrifice of praise; for thou art he that worketh things all in all. Grant, O Lord, that both for our own sins, and for the errors of the people, our sacrifice may be acceptable, and well pleasing before thee.



Second Prayer of the Faithful (See page 275).

O God, who hast visited our lowliness with mercy and compassions, who hast placed us, thy lowly, and sinful, and unworthy servants, before thy holy glory, to minister at thy holy Altar: do thou strengthen us, by the power of thy holy Spirit, for this service; and give us utterance in opening our mouth, to invoke the grace of thy Holy Spirit upon the Gifts about to be set forth.



On the Great Fifth-day, instead of the Cherubic Hymn (See page 277), there is sung this Troparion to the second plagal Tone.

Τοῦ Δείπνου σου τοῦ Μυστικοῦ σήμερον, Υἱέ Θεοῦ, κοινωνόν με παράλαβε· οὐ μὴ γὰρ τοῖς ἐχθροῖς σου τὸ Μυστήριον εἶπω· οὐ φίλημά σοι δώσω, καθάπερ ὁ Ἰούδας· ἀλλ' ὡς ὁ Ληστής ὁμολογῶ σοι· Μνήσθητί μου, Κύριε, ὅταν ἔλθῃς ἐν τῇ Βασιλείᾳ σου.

Ἐν δὲ τῷ Μεγάλῳ Σαββάτῳ, τοῦτο εἰς Ἦχον πλ. α'.

Σιγησάτω πάσα σὰρξ βροτεία, καὶ στήτω μετὰ φόβου καὶ τρόμου, καὶ μηδὲν γήϊνον ἐν ἑαυτῇ λογιζέσθω· ὁ γὰρ Βασιλεὺς τῶν βασιλευόντων, καὶ Κύριος τῶν κυριευόντων, προσέρχεται σφαιγιασθῆναι, καὶ δοθῆναι εἰς βρῶσιν τοῖς Πιστοῖς· προηγοῦνται δὲ τούτου οἱ χοροὶ τῶν Ἀγγέλων, μετὰ πάσης Ἀρχῆς καὶ Ἐξουσίας, τὰ πολυόμματα Χερουβὶμ, καὶ τὰ ἑξαπτέρυγα Σεραφίμ, τὰς ὄψεις καλύπτοντα, καὶ βοῶντα τὸν ὕμνον· Ἀλληλουῖα. Ἀλληλουῖα.



Εὐχή τῆς Προσκουδῆς, μετὰ τὴν ἐν τῇ ἁγίᾳ Τραπέζῃ τῶν θείων Δώρων ἀπόθεσιν (Ὁρα σελ. 286).

Κύριε ὁ Θεὸς ἡμῶν, ὁ κτίσας ἡμᾶς καὶ ἀγαγὼν εἰς τὴν ζωὴν ταύτην, ὁ ὑποδείξας ἡμῖν ὁδοὺς εἰς σωτηρίαν, ὁ χαρισάμενος ἡμῖν οὐρανίων Μυστηρίων ἀποκάλυψιν· σὺ εἶ ὁ θέμενος ἡμᾶς εἰς τὴν διακονίαν ταύτην, ἐν τῇ δυνάμει τοῦ Πνεύματός σου τοῦ Ἁγίου. Εὐδόκησον δὴ, Κύριε, τοῦ γενέσθαι ἡμᾶς διακόνους τῆς καινῆς σου διαθήκης, λειτουργοὺς τῶν ἁγίων σου Μυστηρίων· πρόσδεξαι ἡμᾶς προσεγγίζοντας τῷ ἁγίῳ σου Θυσιαστηρίῳ,

Of thy mystic Supper to-day, O Son of God accept me as a communicant; for I will not speak of thy Mystery to thine enemies: I will not give thee a kiss, like Judas; but as the Thief I confess to thee:—Be mindful of me, O Lord, when thou comest in thy Kingdom.

And on the Great Sabbath, this to the first plagal Tone.

Let all mortal flesh be silent, and stand with fear and trembling, and ponder in itself nothing earthly; for the King of kings, and Lord of lords, cometh forward to be sacrificed, and given for food to the Faithful; and there do precede him the choirs of Angels, with every Principality and Authority, the many-eyed Cherubim, and the six-winged Seraphim, that cover their faces, and vociferate the hymn: Alleluia. Alleluia. Alleluia.



Prayer of the Proskomide, after the deposition of the divine Gifts on the holy Table (See page 287).

O Lord our God, who hast created us, and brought us into this life, who hast shewn us ways unto salvation, who hast bestowed on us the revelation of heavenly Mysteries; thou art he that hath appointed us unto this service, in the power of thy Holy Spirit. Be pleased then, O Lord, that we may be servants of thy new testament, ministers of thy holy Mysteries: accept us that are drawing near to thy holy Altar,

κατὰ τὸ πλῆθος τοῦ ἐλέους σου· ἵνα γενώμεθα ἄξιοι τοῦ προσφέρειν σοι τὴν λογικὴν ταύτην καὶ ἀναίμακτον Θυσίαν ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων, καὶ τῶν τοῦ λαοῦ ἁγνοημάτων· ἦν προσδεξάμενος εἰς τὸ ἅγιον, καὶ ὑπερουράνιον, καὶ νοερὸν σου Θυσιαστήριον, εἰς ὁσμὴν εὐωδίας, ἀντικατάπεμψον ἡμῖν τὴν χάριν τοῦ Ἀγίου σου Πνεύματος. Ἐπίβλεψον ἐφ' ἡμᾶς, ὁ Θεός, καὶ ἔπιδε ἐπὶ τὴν λατρείαν ἡμῶν ταύτην, καὶ πρόσδεξαι αὐτήν, ὡς προσεδέξω Ἀβελ τὰ δῶρα, Νῶε τὰς θυσίας, Ἀβραὰμ τὰς ὀλοκαρπώσεις, Μωσέως καὶ Ἀαρὼν τὰς ἱερωσύνας, Σαμουὴλ τὰς εἰρηνικάς. Ὡς προσεδέξω ἐκ τῶν ἁγίων σου Ἀποστόλων τὴν ἀληθινὴν ταύτην λατρείαν, οὕτω καὶ ἐκ τῶν χειρῶν ἡμῶν τῶν ἁμαρτωλῶν πρόσδεξαι τὰ Δῶρα ταῦτα ἐν τῇ χρηστότητί σου, Κύριε· ἵνα, καταξιωθέντες λειτουργεῖν ἀμέμπτως τῷ ἁγίῳ σου Θυσιαστηρίῳ, εὐρωμεν τὸν μισθὸν τῶν πιστῶν καὶ φρονίμων οἰκονόμων, ἐν τῇ ἡμέρᾳ τῇ φοβερᾷ τῆς ἀνταποδόσεώς σου τῆς δικαίας.



Μετὰ τὴν συμπλήρωσιν τοῦ ἁγίου Συμβόλου (Ὁρα σελ. 294), λέγει ὁ Διάκονος ἐκφωνῶν·

Στῶμεν καλῶς, στῶμεν μετὰ φόβου· πρόσχωμεν τὴν ἁγίαν Ἀναφορὰν ἐν εἰρήνῃ προσφέρειν.

Ὁ Χορός· Ἐλεον εἰρήνης, θυσίαν αἰνέσεως.

Ὁ Ἱερεὺς ἐκφωνῶν, ἐστραμμένος πρὸς τὸν λαόν·

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡ

according to the multitude of thy mercy; that we may be worthy to offer to thee this rational and unbloody Sacrifice for our own sins, and for the errors of the people: which accepting at thy holy, and heavenly, and intellectual Altar, for an odour of a sweet smell, in return send down on us the grace of thy Holy Spirit. Look upon us, O God, and behold this our worship, and accept it, as thou didst accept the gifts of Abel, the sacrifices of Noe, the holocausts of Abraham, the priestly-ministrations of Moses and Aaron, the peace-offerings of Samuel. As thou didst accept from thy holy Apostles this true worship, so also from the hands of us, sinners, accept these Gifts in thy beneficence, O Lord; that, being vouchsafed to minister blamelessly at thy holy Altar, we may find the reward of faithful and wise stewards, in the fearful day of thy righteous recompense.



After the conclusion of the holy Symbol (See page 295), the Deacon saith aloud:

Let us stand well, let us stand with fear: let us attend to offer in peace the holy Anaphora.

The Choir: A mercy of peace, a sacrifice of praise.

The Priest, having turned to the people, saith aloud:

The grace of our Lord Jesus Christ, and the

ἀγάπη τοῦ Θεοῦ καὶ Πατρός, καὶ ἡ κοινωνία τοῦ Ἁγίου Πνεύματος, εἴη μετὰ πάντων ὑμῶν (Καὶ εὐλογεῖ τὸν λαόν).

Ὁ Χορός· Καὶ μετὰ τοῦ πνεύματός σου.

Ὁ Ἱερεὺς· Ἄνω σχῶμεν τὰς καρδίας (δεικνύων ἅμα τῇ χειρὶ).

Ὁ Χορός· Ἐχομεν πρὸς τὸν Κύριον.

Ὁ Ἱερεὺς· Εὐχαριστήσωμεν τῷ Κυρίῳ.

Ὁ Χορός· Ἄξιον καὶ δίκαιον (Ὅρα σελ. 296).

Ὁ Ἱερεὺς ἐπεύχεται μυστικῶς·

Ὁ ὦν, Δέσποτα, Κύριε, Θεέ, Πάτερ παντοκράτορ, προσκυνητέ, ἄξιον ὡς ἀληθῶς, καὶ δίκαιον, καὶ πρέπον τῇ μεγαλοπρεπείᾳ τῆς ἀγιωσύνης σου, σέ αἰνεῖν, σέ ὑμνεῖν, σέ εὐλογεῖν, σέ προσκυνεῖν, σοὶ εὐχαριστεῖν, σέ δοξάζειν τὸν μόνον ὄντως ὄντα Θεόν, καὶ σοὶ προσφέρειν, ἐν καρδίᾳ συντετριμμένη καὶ πνεύματι ταπεινώσεως, τὴν λογικὴν ταύτην λατρείαν ἡμῶν· ὅτι σὺ εἶ ὁ χαρισάμενος ἡμῖν τὴν ἐπίγνωσιν τῆς σῆς ἀληθείας. Καὶ τίς ἱκανὸς λαλῆσαι τὰς δυναστείας σου, ἀκουστάς ποιῆσαι πάσας τὰς αἰνέσεις σου, ἢ διηγῆσασθαι πάντα τὰ θαυμάσιά σου ἐν παντὶ καιρῷ; Δέσποτα τῶν ἀπάντων, Κύριε οὐρανοῦ καὶ γῆς, καὶ πάσης κτίσεως ὀρωμένης τε καὶ οὐχ ὀρωμένης, ὁ καθήμενος ἐπὶ θρόνου δόξης, καὶ ἐπιβλέπων ἀβύσσους, ἀναρχε, ἀόρατε, ἀκατάληπτε, ἀπερίγραπτε, ἀναλλοίωτε, ὁ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τοῦ μεγάλου Θεοῦ, καὶ Σωτῆρος τῆς ἐλπίδος ἡμῶν· ὃς ἐστὶν εἰκὼν τῆς σῆς ἀγαθότητος, σφραγὶς

love of the God and Father, and the communion of the Holy Spirit, be with you all (And he blesseth the people).

The Choir: And with thy spirit.

The Priest: On high let us have our hearts (pointing with his hand).

The Choir: We have them with the Lord.

The Priest: Let us give thanks to the Lord.

The Choir: Meet and right is it (See page 297).

The Priest prayeth secretly:

Thou the 'Existing', Master, Lord, God, Father, almighty, adorable, meet it is indeed, and right, and becoming the majesty of thy holiness, to praise thee, to hymn thee, to bless thee, to adore thee, to give thanks to thee, to glorify thee, the only really existing God, and to offer to thee with a contrite heart, and a spirit of lowliness, this our rational worship; for thou art he that hath bestowed on us the knowledge of thy truth. And who is sufficient to utter thy mighty acts, to make all thy praises to be heard, or to tell of all thy wonders at every season? Master of all things, Lord of heaven and earth, and of every creature, visible and invisible, who sittest upon the throne of glory, and beholdest the depths, unoriginate, invisible, incomprehensible, uncircumscribed, immutable, the Father of our Lord Jesus Christ the great God and Saviour of our hope: who is the image of thy goodness, seal of equal type, shewing in himself

ἰσότυπος, ἐν ἑαυτῷ δεικνὺς σὲ τὸν Πατέρα, Λόγος Ζῶν, Θεὸς ἀληθινός, ἡ πρὸ αἰώνων σοφία, ζωή, ἁγιασμός, δύναμις, τὸ φῶς τὸ ἀληθινόν· παρ' οὗ τὸ Πνεῦμα τὸ "Ἁγίον ἐξεφάνη, τὸ τῆς ἀληθείας Πνεῦμα, τὸ τῆς υἰοθεσίας χάρισμα, ὁ ἀρραβὼν τῆς μελλούσης κληρονομίας, ἡ ἀπαρχὴ τῶν αἰωνίων ἀγαθῶν, ἡ ζωοποιὸς δύναμις, ἡ πηγὴ τοῦ ἁγιασμοῦ· παρ' οὗ πᾶσα κτίσις λογικὴ τε καὶ νοερὰ δυναμουμένη, σοὶ λατρεύει, καὶ σοὶ τὴν αἰδίων ἀναπέμπει δοξολογίαν, ὅτι τὰ σύμπαντα δοῦλα σά. Σὲ γὰρ αἰνοῦσιν Ἄγγελοι, Ἀρχάγγελοι, Θρόνοι, Κυριότητες, Ἀρχαί, Ἐξουσίαι, Δυνάμεις, καὶ τὰ πολυόμματα Χερουβὶμ· σοὶ παρίστανται κύκλῳ τὰ Σεραφίμ, ἔξ πτέρυγες τῷ ἐνί, καὶ ἔξ πτέρυγες τῷ ἐνί· καὶ ταῖς μὲν δυσὶ κατακαλύπτουσι τὰ πρόσωπα ἑαυτῶν, ταῖς δὲ δυσὶ τοὺς πόδας· καὶ ταῖς δυσὶ πετόμενα, κέκραγεν ἕτερον πρὸς τὸ ἕτερον, ἀκαταπαύστοις στόμασιν, ἀσιγήτοις δοξολογίαις·

Ἐκφώνως ὁ Ἱερεὺς·

Τὸν ἐπινίκιον ὕμνον ᾄδοντα, βοῶντα, κεκραγότα, καὶ λέγοντα·

Ὁ Χορὸς· Ἅγιος, Ἅγιος, Ἅγιος, Κύριος Σαβαώθ· πλήρης ὁ οὐρανός, καὶ ἡ γῆ τῆς δόξης σου.

Ῥσαννὰ ἐν τοῖς ὑψίστοις·

Εὐλογημένος ὁ ἐρχόμενος ἐν Ὄνόματι Κυρίου·

Ῥσαννὰ ὁ ἐν τοῖς ὑψίστοις.

Ἐνταῦθα ὁ Διάκονος τὰ αὐτὰ ποιεῖ, ὡς ἐν τῇ τοῦ Χρυσοστόμου Λειτουργίᾳ.

Ὁ δὲ Ἱερεὺς ἐπεύχεται μυστικῶς·

thee the Father, living Word, true God, the wisdom before the ages, life, sanctification, power, the true light; from whom the Holy Spirit hath appeared, the Spirit of truth, the grace of adoption, the earnest of the future inheritance, the first-fruits of eternal good things, the life-giving power, the source of sanctification; of whom enabled, every rational and intellectual creature worshippeth thee, and to thee sendeth up the everlasting doxology, for all things are thy servants. For thee do praise Angels, Archangels, Thrones, Dominations, Principalities, Authorities, Powers, and the many-eyed Cherubim: about thee stand in a circle the Seraphim, one with six wings, and another with six wings; and with twain they cover their faces, and with twain their feet; and with twain flying, they cry one to another, with unceasing mouths, with never silent doxologies:

The Priest aloud:

Singing, vociferating, crying, and saying the triumphal Hymn:

The Choir: Holy, Holy, Holy, Lord of Sabaoth: the heaven and the earth are full of thy glory.

Hosanna in the highest:

Blessed is he that cometh in the Name of the Lord:

Hosanna in the highest.

Then the Deacon doth the same as in the Liturgy of Chrysostom.

And the Priest prayeth secretly:

Μετὰ τούτων τῶν μακαρίων Δυνάμεων, Δέσποτα φιλάνθρωπε, καὶ ἡμεῖς οἱ ἁμαρτωλοὶ βοῶμεν καὶ λέγομεν· Ἅγιος εἶ, ὡς ἀληθῶς, καὶ πανάγιος, καὶ οὐκ ἔστι μέτρον τῇ μεγαλοπρεπείᾳ τῆς ἁγιωσύνης σου, καὶ ὁσιος ἐν πᾶσι τοῖς ἔργοις σου, ὅτι ἐν δικαιοσύνῃ καὶ κρίσει ἀληθινῇ πάντα ἐπήγαγες ἡμῖν· πλάσας γὰρ τὸν ἄνθρωπον, χοὺν λαβὼν ἀπὸ τῆς γῆς, καὶ εἰκόνι τῇ σῇ, ὁ Θεός, τιμήσας, τέθεικας αὐτὸν ἐν τῷ Παραδείσῳ τῆς τρυφῆς, ἀθανασίαν ζωῆς καὶ ἀπόλαυσιν αἰώνιων ἀγαθῶν, ἐν τῇ τηρήσει τῶν ἐντολῶν σου, ἐπαγγειλάμενος αὐτῷ· ἀλλὰ παρακούσαντα σοῦ τοῦ ἀληθινοῦ Θεοῦ, τοῦ κτίσαντος αὐτόν, καὶ τῇ ἀπάτῃ τοῦ ὄφους ὑπαχθέντα, νεκρωθέντα τε τοῖς οἰκείοις αὐτοῦ παραπτώμασιν, ἐξώρισας αὐτόν ἐν τῇ δικαιοκρίσει σου, ὁ Θεός, ἐκ τοῦ Παραδείσου εἰς τὸν κόσμον τοῦτον, καὶ ἀπέστρεψας εἰς τὴν γῆν, ἐξ ἧς ἐλήφθη, οἰκονομῶν αὐτῷ τὴν ἐκ παλιγγενεσίας σωτηρίαν, τὴν ἐν αὐτῷ τῷ Χριστῷ σου. Οὐ γὰρ ἀπεστράφης τὸ πλάσμα σου εἰς τέλος, ὃ ἐποίησας, Ἁγαθέ, οὐδὲ ἐπελάθου ἔργου χειρῶν σου, ἀλλ' ἐπεσκέψω πολυτρόπως διὰ σπλάγχνα ἐλέους σου· Προφήτας ἐξαπέστειλας· ἐποίησας δυνάμεις διὰ τῶν Ἀγίων σου, τῶν καθ' ἐκάστην γενεὰν εὐαρεστησάντων σοι· ἐλάλησας ἡμῖν διὰ στόματος τῶν δούλων σου τῶν Προφητῶν, προκαταγγέλων ἡμῖν τὴν μέλλουσαν ἔσεσθαι σωτηρίαν· νόμον ἔδουκας εἰς βοήθειαν· Ἀγγέλους ἐπέστησας φύλακας. Ὅτε δὲ ἦλθε τὸ πλήρωμα τῶν καιρῶν, ἐλάλησας ἡμῖν ἐν αὐτῷ τῷ Υἱῷ σου, δι' οὗ καὶ τοὺς αἰῶνας ἐποίησας· ὅς, ὢν ἀπαύγασμα

With these blessed Powers, O Master, lover of man, we also, sinners, cry aloud and say: Holy art thou, indeed, and all-holy, and there is no measure of the majesty of thy holiness; and pure in all thy works, for in righteousness and true judgement hast thou brought all things upon us: for having fashioned man, taking clay from the earth, and honouring him, O God, with thine own image, thou didst place him in the Paradise of pleasure, promising him immortality of life, and enjoyment of eternal good things, in the keeping of thy commandments; but when he disobeyed thee the true God, that created him, and was led astray by the guile of the serpent, and subjected to death by his own transgressions, thou didst banish him in thy righteous judgement, O God, from the Paradise into this world, and madest him return to the earth whence he was taken, providing for him the salvation of regeneration, which is in thy Christ himself. For thou didst not turn away utterly from thy creature which thou madest, O Good One, nor forget the work of thy hands, but didst visit it in divers manners through the bowels of thy mercy: thou didst send forth Prophets; thou wroughtest mighty things through thy Saints that were pleasing to thee in each generation; thou spakest to us by the mouth of thy servants the Prophets, foretelling us the salvation to come; thou gavest a law for help; thou didst appoint Angels as Guardians. But when the fulness of the times came, thou spakest to us in thy Son himself,

τῆς δόξης σου, καὶ χαρακτήρ τῆς ὑποστάσεώς σου, φέρων
 τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, οὐχ ἄρπαγ-
 μὸν ἡγήσατο τὸ εἶναι ἴσα σοὶ τῷ Θεῷ καὶ Πατρὶ· ἀλλὰ,
 Θεὸς ὢν προαιώνιος, ἐπὶ τῆς γῆς ὤφθη, καὶ τοῖς ἀνθρώ-
 ποις συνανεστράφη· καὶ ἐκ Παρθένου ἁγίας σαρκωθεὶς,
 ἐκένωσεν ἑαυτὸν, μορφὴν δούλου λαβὼν, σύμμορφος γενό-
 μενος τῷ σώματι τῆς ταπεινώσεως ἡμῶν, ἵνα ἡμᾶς
 συμμόρφους ποιήσῃ τῆς εἰκόνος τῆς δόξης αὐτοῦ. Ἐπειδὴ
 γὰρ δι' ἀνθρώπου ἡ ἁμαρτία εἰσῆλθεν εἰς τὸν κόσμον,
 καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, εὐδόκησεν ὁ Μονογενὴς
 σου Υἱός, ὁ ὢν ἐν τοῖς κόλποις σοῦ τοῦ Θεοῦ καὶ Πα-
 τρός, γενόμενος ἐκ γυναικός, τῆς ἁγίας Θεοτόκου, καὶ
 αἰειπαρθένου Μαρίας, γενόμενος ὑπὸ νόμον, κατακρίναι
 τὴν ἁμαρτίαν ἐν τῇ σαρκὶ αὐτοῦ· ἵνα οἱ ἐν τῷ Ἀδάμ
 ἀποθνήσκοντες, ζωοποιηθῶσιν ἐν αὐτῷ τῷ Χριστῷ σου·
 καὶ ἐμπολιτευσάμενος τῷ κόσμῳ τούτῳ, δοὺς προσταγ-
 ματα σωτηρίας, ἀποστήσας ἡμᾶς τῆς πλάνης τῶν εἰδώ-
 λων, προσήγαγε τῇ ἐπιγνώσει σοῦ τοῦ ἀληθινοῦ Θεοῦ
 καὶ Πατρός, κτησάμενος ἡμᾶς ἑαυτῷ λαὸν περιούσιον,
 βασιλεῖον ἱεράτευμα, ἔθνος ἅγιον· καὶ καθάρισας ἐν ὕδατι,
 καὶ ἁγιάσας τῷ Πνεύματι τῷ Ἀγίῳ, ἔδωκεν ἑαυτὸν ἀν-
 τάλλαγμα τῷ θανάτῳ, ἐν ᾧ κατειχόμεθα πεπραμένοι
 ὑπὸ τὴν ἁμαρτίαν· καὶ κατελθὼν διὰ τοῦ Σταυροῦ εἰς
 τὴν ᾠδὴν, ἵνα πληρώσῃ ἑαυτοῦ τὰ πάντα, ἔλυσε τὰς
 ὀδύνας τοῦ θανάτου· καὶ ἀναστὰς τῇ τρίτῃ ἡμέρᾳ, καὶ
 ὁδοποιήσας πᾶσιν σαρκὶ τὴν ἐκ νεκρῶν ἀνάστασιν (κα-
 θότι οὐκ ἦν δυνατόν κρατεῖσθαι ὑπὸ τῆς φθορᾶς τὸν

through whom thou madest the ages also: who, being the effulgence of thy glory, and the impress of thy hypostasis, and upholding all things by the word of his power, deemed it not usurpation to be equal to thee, the God and Father; but, being God before the ages, appeared upon the earth, and mingled with men; and incarnate of a holy Virgin, emptied himself, taking the form of a servant, becoming conformable to the body of our lowliness, that he might make us conformable to the image of his glory. For since through man sin entered into the world, and through sin death, it pleased thine Only-begotten Son, that is in the bosom of thee, the God and Father, become of a woman, the holy Theotokos, and ever-virgin Mary, become under the law, to condemn sin in his flesh; that they who died in Adam, might be made alive in thy Christ himself; and dwelling in this world, giving precepts of salvation, and withdrawing us from the error of idols, he brought us to the knowledge of thee, the true God and Father, having acquired us to himself for a peculiar people, a royal priesthood, a holy nation; and having cleansed us in water, and hallowed us by the Holy Spirit, he gave himself a ransom to death, wherein we were held, sold under sin; and descending through the Cross into Hades, that he might fill all things with himself, he loosed the pains of death; and rising again the third day, and making for all flesh a way to the resurrection from the dead (because it was not possible that

ἀρχηγὸν τῆς ζωῆς), ἐγένετο ἀπαρχὴ τῶν κεκοιμημένων, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα ἡ αὐτὸς τὰ πάντα ἐν πᾶσι πρωτεύων· καὶ ἀνελθὼν εἰς τοὺς οὐρανοὺς, ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης σου ἐν ὑψηλοῖς· ὃς καὶ ἤξει ἀποδοῦναι ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ. Κατέλιπε δὲ ἡμῖν ὑπομνήματα τοῦ σωτηρίου αὐτοῦ Πάθους, ταῦτα, ἃ προτεθείκαμεν, κατὰ τὰς αὐτοῦ ἐντολάς· μέλλων γὰρ ἐξίεναι ἐπὶ τὸν ἐκούσιον, καὶ αἰοδιμον, καὶ ζωοποιὸν αὐτοῦ θάνατον, τῇ νυκτὶ ἣ παρεδίδου ἑαυτὸν ὑπὲρ τῆς τοῦ κόσμου ζωῆς, λαβὼν ἄρτον ἐπὶ τῶν ἁγίων αὐτοῦ καὶ ἀχράντων χειρῶν, καὶ ἀναδείξας σοὶ τῷ Θεῷ καὶ Πατρὶ, καὶ εὐχαριστήσας, εὐλογήσας, ἀγιάσας, κλάσας,

Εἶτα ἐκφώνων·

Ἔδωκε τοῖς ἁγίοις αὐτοῦ Μαθηταῖς καὶ Ἀποστόλοις, εἰπὼν· Λάβετε, φάγετε· τοῦτό μου ἐστὶ τὸ Σῶμα, τὸ ὑπὲρ ὑμῶν κλῶμενον, εἰς ἅφεςιν ἁμαρτιῶν.

Ὁ Χορὸς· Ἀμήν.

Ὁ δὲ ἱερεὺς μυστικῶς·

Ὁμοίως καὶ τὸ Ποτήριον ἐκ τοῦ γεννήματος τῆς ἀμπέλου λαβὼν, κεράσας, εὐχαριστήσας, εὐλογήσας, ἀγιάσας,

Εἶτα ἐκφώνων·

Ἔδωκε τοῖς ἁγίοις αὐτοῦ Μαθηταῖς καὶ Ἀποστόλοις, εἰπὼν· Πίετε ἐξ αὐτοῦ πάντες· τοῦτό ἐστὶ τὸ Αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχυνόμενον, εἰς ἅφεςιν ἁμαρτιῶν·

Ὁ Χορὸς· Ἀμήν.

the author of life, should be holden of corruption), he became the first-fruits of those that have fallen asleep, the first-born from the dead, that he might be in all things first among all; and ascending into the heavens, he sat down at the right hand of thy majesty in the highest; who shall also come to render to each one according to his works. But he hath left us as memorials of his saving Passion, these, which we have set forth, according to his commandments; for being about to go forth to his voluntary, and famous, and life-giving death, in the night wherein he gave himself up for the life of the world, taking bread into his holy and undefiled hands, and shewing it to thee, the God and Father, and giving thanks, blessing, hallowing, breaking,

Then aloud:

He gave to his holy Disciples and Apostles, saying: Take, eat ye: this is my Body, which for you is broken, unto remission of sins.

The Choir: Amen.

And the Priest secretly:

In like manner taking the Chalice also of the fruit of the vine, mingling it, giving thanks, blessing, hallowing,

Then aloud:

He gave to his holy Disciples and Apostles, saying: Drink ye all of it: this is my Blood, of the new testament, which for you and for many is poured out, unto remission of sins.

The Choir: Amen.

‘Ο Ἱερεὺς ἐπεύχεται μυστικῶς·

Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν· ὁσάκις γὰρ ἂν ἐσθίητε τὸν Ἄρτον τοῦτον, καὶ τὸ Ποτήριον τοῦτο πίνητε, τὸν ἐμὸν θάνατον καταγγέλλετε, καὶ τὴν ἐμὴν ἀνάστασιν ὁμολογεῖτε.

Μεμνημένοι οὖν, Δέσποτα, καὶ ἡμεῖς τῶν σωτηρίων αὐτοῦ Παθημάτων, τοῦ ζωοποιοῦ Σταυροῦ, τῆς τριημέρου Ταφῆς, τῆς ἐκ νεκρῶν Ἀναστάσεως, τῆς εἰς οὐρανούς Ἀνόδου, τῆς ἐκ δεξιῶν σοῦ τοῦ Θεοῦ καὶ Πατρὸς Καθέδρας, καὶ τῆς ἐνδόξου καὶ φοβερᾶς δευτέρας αὐτοῦ παρουσίας,

Ἐκφώνησις·

Τὰ σὰ ἐκ τῶν σῶν σοὶ προσφέρομεν κατὰ πάντα, καὶ διὰ πάντα.

‘Ο Χορός· Σέ ὕμνοῦμεν, σέ εὐλογοῦμεν, σοὶ εὐχαριστοῦμεν, Κύριε, καὶ δεόμεθά σου, ὁ Θεὸς ἡμῶν.

‘Ο Ἱερεὺς, κλίνας τὴν κεφαλὴν, ἐπεύχεται μυστικῶς·

Διὰ τοῦτο, Δέσποτα πανάγιε, καὶ ἡμεῖς οἱ ἁμαρτωλοὶ καὶ ἀνάξιοι δοῦλοί σου, οἱ καταξιωθέντες λειτουργεῖν τῷ ἁγίῳ σου Θυσιαστηρίῳ, οὐ διὰ τὰς δικαιοσύνας ἡμῶν (οὐ γὰρ ἐποιήσαμεν τι ἀγαθὸν ἐπὶ τῆς γῆς), ἀλλὰ διὰ τὰ ἐλέη σου καὶ τοὺς οἰκτιρμοὺς σου, οὓς ἐξέχεας πλουσίως ἐφ’ ἡμᾶς, θαρρόντες προσεγγίζομεν τῷ ἁγίῳ σου Θυσιαστηρίῳ· καὶ προθέντες τὰ ἀντίτυπα τοῦ ἁγίου Σώματος καὶ Αἵματος τοῦ Χριστοῦ σου, σοῦ δεόμεθα, καὶ σέ παρακαλοῦμεν, Ἀγιε Ἀγίων, εὐδοκίᾳ τῆς σῆς ἀγαθότητος, ἐλθεῖν τὸ Πνεῦμά σου τὸ Ἅγιον ἐφ’ ἡμᾶς, καὶ

The Priest prayeth secretly:

This do ye in remembrance of me: for as often as ye eat this Bread, and drink this Chalice, ye proclaim my death, and confess my Resurrection.

Wherefore, O Master, we also, having in remembrance his saving Passion, the life-giving Cross, the three days Burial, the Resurrection from the dead, the Ascension into the heavens, the Session at the right hand of thee, the God and Father, and his glorious and fearful second Coming,

Aloud:

Thine own of thine own do offer to thee, in behalf of all, and for all.

The Choir: Thee we hymn, thee we bless, to thee we give thanks, O Lord, and beseech thee, our God.

The Priest, bowing his head prayeth secretly:

Therefore, O all-holy Master, we also, sinners, and thine unworthy servants, who have been vouchsafed to minister at thy holy Altar, not through our righteousness (for we have done nothing good upon the earth), but through thy mercies and thy compassions, which thou hast richly poured out upon us, taking courage, draw near to thy holy Altar; and presenting the anti-types of the holy Body and Blood of thy Christ, beseech thee, and implore thee, O Saint of Saints, by the good will of thy goodness, for thy Holy Spirit to come upon us, and upon

ἐπὶ τὰ προκείμενα Δῶρα ταῦτα, καὶ εὐλογῆσαι αὐτά,
καὶ ἁγιάσαι, καὶ ἀναδείξαι —

Ὁ Διάκονος ἀποτίθησι τὸ Ῥιπίδιον, ὕπερ ἐκράτει (ἢ
Κάλυμμα), καὶ ἔρχεται ἐγγύτερον τοῦ Ἱερέως· καὶ
ὕποκλινας τὴν κεφαλὴν, δείκνυσι τῷ Ὠραρίῳ τὸν
ἅγιον Ἄρτον, καὶ λέγει μυστικῶς·

Εὐλόγησον, Δέσποτα, τὸν ἅγιον Ἄρτον.

Καὶ ὁ Ἱερεὺς, ἀνιστάμενος, σφραγίζει τρίς τὰ ἅγια Δῶρα·
πρῶτον τὸν ἅγιον Ἄρτον, λέγων·

**Τὸν μὲν Ἄρτον τοῦτον, αὐτὸ τὸ τίμιον Σῶμα τοῦ Κυ-
ρίου, καὶ Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ,**

Ὁ Διάκονος· Ἀμήν.

Καὶ αὐθις ὁ αὐτός, δεικνύων σὺν τῷ Ὠραρίῳ τὸ ἅγιον
Ποτήριον·

Εὐλόγησον, Δέσποτα, τὸ ἅγιον Ποτήριον·

Ὁ δὲ Ἱερεὺς εὐλογῶν, λέγει·

**Τὸ δὲ Ποτήριον τοῦτο, αὐτὸ τὸ τίμιον Αἷμα τοῦ Κυ-
ρίου, καὶ Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ,**

Ὁ Διάκονος· Ἀμήν.

Καὶ τρίτον ὁ αὐτός, δεικνύων μετὰ τοῦ Ὠραρίου ἀμ-
φότερα τὰ ἅγια·

Εὐλόγησον Δέσποτα, τὰ ἀμφότερα.

Καὶ ὁ Ἱερεὺς εὐλογῶν ἀμφότερα, λέγει·

Τὸ ἐκχυθὲν ὑπὲρ τῆς τοῦ κόσμου Ζωῆς καὶ σωτηρίας,

Ὁ Διάκονος· Ἀμήν. Ἀμήν. Ἀμήν.

Καὶ τὴν κεφαλὴν ὕποκλινας τῷ Ἱερεῖ, καὶ εἰπὼν τό,
Μνήσθητί μου, ἅγιε Δέσποτα, τοῦ ἁμαρτωλοῦ, μεθίστα-

these laid out Gifts, and bless them, and hallow, and make—

The Deacon putteth down the Fan, which he was holding (or the Veil), and cometh nearer to the Priest; and bowing his head, pointeth with his Orarion to the holy Bread, saying secretly:

Bless, Master, the holy Bread.

And the Priest, standing erect, thrice signeth the holy Gifts with the sign of the Cross;—first holy Bread, saying:

This Bread the precious Body itself of our Lord, and God, and Saviour Jesus Christ,

The Deacon: **Amen.**

And again, pointing with his Orarion to the holy Chalice:

Bless, Master, the holy Chalice.

And the Priest, blessing, saith:

And this Chalice, the precious Blood itself of our Lord, and God, and Saviour Jesus Christ,

The Deacon: **Amen.**

And again, pointing with his Orarion to both the holy Things:

Bless, Master, both.

And the Priest, blessing both, saith:

Which was poured out for the life and salvation of the world,

The Deacon: **Amen. Amen. Amen.**

And having bowed his head to the Priest, and said. **Be mindful, holy Master, of me a sinner,**

ται ἐν ᾧ πρότερον ἵστατο τόπῳ, λαβὼν καὶ τὸ Ῥιπίδιον αὔθις, ὡς πρότερον.

Ὁ δὲ Ἰερεὺς ἐπεύχεται μυστικῶς·

Ἡμᾶς δὲ πάντας, τοὺς ἐκ τοῦ ἐνὸς Ἄρτου καὶ τοῦ Ποτηρίου μετέχοντας, ἐνῶσαι ἀλλήλοις εἰς ἐνὸς Πνεύματος Ἁγίου κοινωνίαν, καὶ μηδένα ἡμῶν εἰς κρίμα, ἢ εἰς κατάκριμα ποιῆσαι μετασχεῖν τοῦ ἁγίου Σώματος καὶ Αἵματος τοῦ Χριστοῦ σου· ἀλλ' ἵνα εὐρωμεν ἔλεον καὶ χάριν μετὰ πάντων τῶν Ἁγίων, τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων, Προπατόρων, Πατέρων, Πατριαρχῶν, Προφητῶν, Ἀποστόλων, Κηρύκων, Εὐαγγελιστῶν, Μαρτύρων, Ὁμολογητῶν, Διδασκάλων, καὶ παντὸς πνεύματος δικαίου ἐν πίστει τετελειωμένου·

Εἶτα θυμῶν τὴν ἀρίαν Τράπεζαν κατέμπροσθεν, λέγει ἐκφώνως·

Ἐξαιρέτως τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, Δεσποίνης ἡμῶν Θεοτόκου, καὶ ἀειπαρθένου Μαρίας·

Ὁ Χορὸς ψάλλει·

Ἐπὶ σοὶ χαίρει, Κεχαριτωμένη, πᾶσα ἡ κτίσις, Ἀγγέλων τὸ σύστημα, καὶ ἀνθρώπων τὸ γένος, ἡγιασμένε Ναέ, καὶ Παράδεισε λογικέ, παρθενικὸν καύχημα, ἐξ ἧς Θεὸς ἐσαρκώθη, καὶ παιδίον γέγονεν, ὁ πρὸ αἰώνων ὑπάρχων Θεὸς ἡμῶν· τὴν γὰρ σὴν μήτραν θρόνον ἐποίησε, καὶ τὴν σὴν γαστέρα πλατυτέραν οὐρανῶν ἀπειργάσατο. Ἐπὶ σοὶ χαίρει, Κεχαριτωμένη, πᾶσα ἡ κτίσις· δόξα σοι,

he shifteth to the place where he stood before, taking withal the Fan again, as before.

And the Priest prayeth:

And to unite us all, that partake of the one Bread and of the Chalice, to one another unto communion of the one Holy Spirit, and cause that none of us may partake of the holy Body and Blood of thy Christ unto judgement, or unto condemnation; but that we may find mercy and grace with all the Saints that have ever pleased thee, Forefathers, Fathers, Patriarchs, Prophets, Apostles, Preachers, Evangelists, Martyrs, Confessors, Teachers, and every righteous spirit in faith made perfect:

Then censing the holy Table in the front, he saith aloud:

Especially our All-holy, undefiled, exceedingly blessed, glorious Lady, Theotokos, and ever-virgin, Mary:

The Choir singeth:

In thee rejoiceth, O full of grace, the whole creation, the system of Angels, and the race of men, thou hallowed Temple, and rational Paradise, glory of virgins, of whom God was incarnate, and became a little child, our God that is before the ages; for thy womb he made a throne, and thy belly he rendered wider than the heavens. In thee rejoiceth, O full of grace, the whole creation: glory to thee.

Εἰ δέ ἐστιν ἡ Μεγάλη Πέμπτη·

Τοῦ Δείπνου σου τοῦ μυστικοῦ (Ὅρα σελ. 34^ν).

Εἰ δέ ἐστι τὸ Μέγα Σάββατον·

Σιγησάτω πάσα σὰρξ βροτεία (Ὅρα σελ. 34^ς).

Ὁ Διάκονος· λαβὼν παρὰ τοῦ Ἱερέως τὸ Θυμιατήριον, θυμιά τὴν ἁγίαν Τράπεζαν κύκλῳ· ὕστερον δὲ μνημονεύει τὰ Δίπτυχα τῶν Κεκοιμημένων. Μνημονεύει δὲ καθ' ἑαυτὸν καὶ ὧν βούλεται, ζώντων καὶ τεθνεώτων.

Ὁ δὲ Ἱερεὺς ἐπεύχεται μυστικῶς·

Τοῦ ἁγίου Ἰωάννου, Προφήτου, Προδρόμου, καὶ Βαπτιστοῦ· τῶν ἁγίων ἐνδόξεων καὶ πανευφήμων Ἀποστόλων· τοῦ Ἀγίου (τοῦ δεῖνος), οὗ καὶ τὴν μνήμην ἐπιτελοῦμεν, καὶ πάντων σου τῶν Ἀγίων· ὧν ταῖς ἱκεσίαις ἐπίσκεψαι ἡμᾶς, ὁ Θεός· καὶ μνήσθητι πάντων τῶν προκεκοιμημένων ἐπ' ἐλπίδι ἀναστάσεως ζωῆς αἰωνίου (μνημονεύει ἐνταῦθα ὀνομαστὶ καὶ ὧν βούλεται τεθνεώτων), **καὶ ἀνάπαυσον αὐτούς, ὅπου ἐπισκοπεῖ τὸ φῶς τοῦ προσώπου σου.**

Ἔτι σοῦ δεόμεθα· Μνήσθητι, Κύριε, τῆς ἁγίας σου Καθολικῆς καὶ Ἀποστολικῆς Ἐκκλησίας, τῆς ἀπὸ περάτων ἕως περάτων τῆς οἰκουμένης, καὶ εἰρήνευσον αὐτήν, ἣν περιποιήσω τῷ τιμίῳ Αἵματι τοῦ Χριστοῦ σου· καὶ τὸν ἅγιον Οἶκον τοῦτον στερέωσον μέχρι τῆς συντελείας τοῦ αἰῶνος.

Μνήσθητι, Κύριε, τῶν τὰ Δῶρά σοι ταῦτα προσκομισάντων, καὶ ὑπὲρ ὧν, καὶ δι' ὧν, καὶ ἐφ' οἷς αὐτὰ προσέκομισαν.

But if it be the Great Fifth-day:
Of thy mystic Supper (See page 349).

But if the Great Sabbath:

Let all mortal flesh be (See page 349).

The Deacon, receiving the Censer from the Priest, censeth the holy Table all round; and finally commemorateth the Dyptichs of those that have fallen asleep. And to himself he maketh mention of such also as he pleaseth, living and dead.

And the Priest prayeth secretiy:

The holy John, Prophet, Precursor, and Baptist; the holy, glorious and all-famous Apostles; Saint N., whose memory also we celebrate, and all thy Saints; at whose supplications, visit us, O God: and be mindful of all those that have heretofore fallen asleep in the hope of a resurrection to life eternal (here by name he maketh mention also of such of the dead as he pleaseth), and give them repose, where the light of Thy countenance beholdeth.

Again, we beseech thee:—Be mindful, O Lord, of thy holy Catholic and Apostolic Church, which is from end to end of the universe, and give peace to her, whom thou hast purchased with the precious Blood of thy Christ, and stablish this holy House until the end of the world.

Be mindful, O Lord, of those that have offered to thee these holy Gifts, and of those for whom, and through whom, and on account of whom they have offered them.

Μνήσθητι, Κύριε, τῶν καρποφορούντων καὶ καλλιεργούντων ἐν ταῖς ἀγίαις σου Ἐκκλησίαις, καὶ μεμνημένων τῶν πενήτων· ἄμειψαι αὐτοὺς τοῖς πλουσίοις σου καὶ ἐπουρανόις χαρίσμασι· χάρισαι αὐτοῖς ἀντὶ τῶν ἐπιγείων τὰ ἐπουρανία, ἀντὶ τῶν προσκαίρων τὰ αἰώνια, ἀντὶ τῶν φθαρτῶν τὰ ἀφθαρτα.

Μνήσθητι, Κύριε, τῶν ἐν ἐρημίαις, καὶ ὄρεσι, καὶ σπηλαίοις, καὶ ταῖς ὁπαῖς τῆς γῆς.

Μνήσθητι, Κύριε, τῶν ἐν παρθενίᾳ, καὶ εὐλαβείᾳ, καὶ ἀσκήσει, καὶ σεμνῇ πολιτείᾳ διαγόντων.

Μνήσθητι, Κύριε, τῶν εὐσεβεστάτων καὶ πιστοτάτων ἡμῶν Βασιλέων, οὓς ἐδικαίωσας βασιλεύειν ἐπὶ τῆς γῆς· ὅπλῳ ἀληθείας, ὅπλῳ εὐδοκίας στεφάνωσον αὐτοὺς· ἐπισκίασον ἐπὶ τὴν κεφαλὴν αὐτῶν ἐν ἡμέρᾳ πολέμου· ἐνίσχυσον αὐτῶν τὸν βραχίονα· ὕψωσον αὐτῶν τὴν δεξιάν· κράτυνον αὐτῶν τὴν βασιλείαν· ὑπόταξον αὐτοῖς πάντα τὰ βάρβαρα ἔθνη, τὰ τοὺς πολέμους θέλοντα· χάρισαι αὐτοῖς βαθεῖαν καὶ ἀναφαίρετον εἰρήνην· λάλησον εἰς τὴν καρδίαν αὐτῶν ἀγαθὰ ὑπὲρ τῆς Ἐκκλησίας σου, καὶ παντὸς τοῦ λαοῦ σου· ἵνα ἐν τῇ γαλήνῃ αὐτῶν ἤρεμον καὶ ἡσύχιον βίον διάγωμεν, ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

Μνήσθητι, Κύριε, πάσης Ἀρχῆς καὶ Ἐξουσίας, καὶ τῶν ἐν τῷ Παλατίῳ ἀδελφῶν ἡμῶν, καὶ παντὸς τοῦ Στρατοπέδου· τοὺς ἀγαθοὺς, ἐν τῇ ἀγαθότητί σου διατήρησον· τοὺς πονηροὺς, ἀγαθοὺς ποιήσον ἐν τῇ χρηστότητί σου.

Be mindful, O Lord, of those that bear fruit and do good works in thy holy Churches, and are mindful of the poor: recompense them with thy rich and heavenly graces; bestow on them heavenly things for things earthly, eternal things for things temporal, incorruptible things for things corruptible.

Be mindful, O Lord, of those that are in deserts, and mountains, and dens, and caves of the earth.

Be mindful, O Lord, of those that live in virginity, and reverence, and asceticism, and grave manner of life.

Be mindful, O Lord, of our most pious and faithful Kings, whom thou hast given the right to reign upon the earth: crown them with the shield of truth, with the shield of good will; overshadow their head in the day of battle; strengthen their arm; exalt their right hand; confirm their kingdom; subdue beneath them all the barbarous nations, which desire war; bestow on them profound and inviolate peace; speak good things to their heart for thy Church and all thy people; that in their calm, we may lead a tranquil and quiet life, in all piety and gravity.

Be mindful, O Lord, of every Principality and Authority; also of our brethren in the Palace, and of all the Army: preserve the good in thy goodness; make the evil to be good in thy beneficence.

Μνήσθητι, Κύριε, τοῦ περιστῶτος λαοῦ, καὶ τῶν δι
εὐλόγους αἰτίας ἀπολειφθέντων, καὶ ἐλέησον αὐτοὺς καὶ
ἡμᾶς, κατὰ τὸ πλῆθος τοῦ ἐλέους σου· τὰ ταμεῖα αὐτῶν
ἐμπλησον παντὸς ἀγαθοῦ· τὰς συζυγίας αὐτῶν ἐν εἰρήνῃ
καὶ ὁμονοίᾳ διατήρησον· τὰ νήπια ἐκθρεψον· τὴν νεό-
τητα παιδαγωγήσον· τὸ γήρας περικράτησον· τοὺς ὀλι-
γοψύχους παραμύθησαι· τοὺς ἐσκορπισμένους ἐπισυνά-
γαγε· τοὺς πεπλανημένους ἐπανάγαγε, καὶ σύναψον τῇ
ἀγίᾳ σου Καθολικῇ καὶ Ἀποστολικῇ Ἐκκλησίᾳ· τοὺς
ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων ἐλευθέρωσον·
τοῖς πλέουσι σύμπλευσον· τοῖς ὁδοιποροῦσι συνόδευσον·
χρηρῶν πρόστηθι· ὀρφανῶν ὑπεράσπισον· αἰχμαλώτους
ῥύσαι· νοσοῦντας ἴασαι. Τῶν ἐν βήμασι, καὶ μετάλλοις,
καὶ ἐξορίαις, καὶ πικραῖς δουλείαις, καὶ πάσῃ θλίψει, καὶ
ἀνάγκῃ, καὶ περιστάσει ὄντων, μνημόνευσον, ὁ Θεός, καὶ
πάντων τῶν δεομένων τῆς μεγάλης σου εὐσπλαγχνίας·
καὶ τῶν ἀγαπώντων ἡμᾶς, καὶ τῶν μισούντων, καὶ τῶν
ἐντειλαμένων ἡμῖν τοῖς ἀναξίοις εὐχεσθαι ὑπὲρ αὐτῶν.
Καὶ παντὸς τοῦ λαοῦ σου μνήσθητι, Κύριε ὁ Θεός ἡμῶν,
καὶ ἐπὶ πάντα ἔκχεον τὸ πλούσιόν σου ἔλεος, πασι
παρέχων τὰ πρὸς σωτηρίαν αἰτήματα. Καὶ ὡς ἡμεῖς οὐκ
ἐμνημονεύσαμεν δι ἄγνοιαν, ἢ λήθην, ἢ πλῆθος ὀνομά-
των, αὐτὸς μνημόνευσον, ὁ Θεός, ὁ εἰδὼς ἐκάστου τὴν
ἡλικίαν καὶ τὴν προσηγορίαν, ὁ εἰδὼς ἕκαστον ἐκ κοι-
λίας μητρὸς αὐτοῦ. Σὺ γὰρ εἶ, Κύριε, ἡ βοήθεια τῶν
ἀβοηθήτων, ἡ ἐλπίς τῶν ἀπηλπισμένων, ὁ τῶν χειμα-
ζομένων σωτὴρ, ὁ τῶν πλεόντων λιμὴν, ὁ τῶν νοσοῦν-

Be mindful, O Lord, of the people standing around, and of those that are absent through reasonable causes, and have mercy on them and on us, according to the multitude of thy mercy: fill their store-chambers with every good thing; preserve their unions in peace and concord; rear up the babes; guide the youth; support the aged; encourage the faint-hearted; collect the scattered; bring back the wandering, and unite them to thy holy Catholic and Apostolic Church; free those that are vexed with unclean spirits; voyage with those that voyage; travel with those that travel; defend the widows; shield the orphans; deliver the captives; heal the sick. Of those that are in tribunals, and mines, and exile, and bitter slavery, and all affliction, and necessity, and distress, be mindful, O God, and of all that beseech thy great tenderness of heart; also of those that love us, and of those that hate us, and of those that have enjoined us, unworthy as we are, to pray for them. And of all thy people be mindful, O Lord our God, and upon all pour out thy rich mercy, granting to all their petitions unto salvation. And of whom we have not been mindful through ignorance, or forgetfulness, or multitude of names, be thou thyself mindful, O God, who knowest the age and the appellation of each one, who knowest each one from his mother's womb. For thou, O Lord, art the helper of the helpless, the hope of the hopeless, the saviour of the tempest-tost, the harbour of the voyager, the healer of the

των ἱατρῶς· αὐτὸς τοῖς πᾶσι τὰ πάντα γενοῦ, ὁ εἰδῶς ἕκαστον, καὶ τὸ αἶτημα αὐτοῦ, οἶκον, καὶ τὴν χρεῖαν αὐτοῦ. Ῥῦσαι, Κύριε, τὴν Πόλιν (ἢ, τὴν Μονὴν) ταύτην, καὶ πᾶσαν πόλιν, καὶ χώραν, ἀπὸ λιμοῦ, λοιμοῦ, σεισμοῦ, καταποντισμοῦ, πυρός, μαχαίρας, ἐπιδρομῆς ἀλλοφυλῶν, καὶ ἐμφυλίου πολέμου.

Εἶτα ἐκφωνεῖ·

Ἐν πρώτοις μνήσθητι, Κύριε, τοῦ Ἀρχιεπισκόπου ἡμῶν (τοῦ δεινός)· δὴ χάρισαι ταῖς ἀγίαις σου Ἐκκλησίαις ἐν εἰρήνῃ, σῶον, ἔντιμον, ὑγιᾶ, μακροημερεύοντα, καὶ ὀρθοτομοῦντα τὸν λόγον τῆς σῆς ἀληθείας.

Καὶ ὁ Διάκονος λέγει, πρὸς τὴ Θύρα στάς
(Τοῦ δεινός) Πανιερωτάτου Μητροπολίτου (ἢ, Ἐπισκόπου ὅστις ἂν ᾖ).

Καὶ ὑπὲρ τοῦ προσκομίζοντος τὰ ἅγια Δῶρα ταῦτα· καὶ τα λοιπα μέχρι τοῦ, καὶ πάντων καὶ πασῶν.

Ὁ Χορός· Καὶ πάντων καὶ πασῶν.

Ὁ δὲ Ἱερεὺς ἐπεύχεται μυστικῶς·

Μνήσθητι, Κύριε, πάσης Ἐπισκοπῆς Ὁρθοδόξων, τῶν ὀρθοτομούντων τὸν λόγον τῆς σῆς ἀληθείας.

Μνήσθητι, Κύριε, κατὰ τὸ πλῆθος τῶν οἰκτιρμῶν σου, καὶ τῆς ἐμῆς ἀναξιότητος· συγχώρησόν μοι πᾶν πλημμέλημα ἐκούσιόν τε καὶ ἀκούσιον· καὶ μὴ, διὰ τὰς ἐμὰς ἁμαρτίας, κωλύσης τὴν χάριν τοῦ Ἀγίου σου Πνεύματος ἀπὸ τῶν προκειμένων Δώρων.

Μνήσθητι, Κύριε, τοῦ Πρεσβυτηρίου, τῆς ἐν Χριστῷ Διακονίας, καὶ παντὸς Ἱερατικοῦ Τάγματος· καὶ μηδένα

sick: be thou thyself all things to all men, who knowest each one, and his petition, each house, and its need. Deliver, O Lord, this City (or, Abode), and every city, and country, from famine, plague, earthquake, flood, fire, sword, incursion of foreigners, and civil war.

Then he saith aloud:

Among the first be mindful, O Lord, of our Archbishop N., whom grant to thy holy Churches in peace, safe, honoured, healthful, attaining to length of days, and rightly dividing the word of thy truth.

And the Deacon, standing by the Door, saith:

Of N., the all-sacred Metropolitan (or, Bishop as the case may be).

And for him that offereth these holy Gifts, &c., as far as, and for all, men and women.

The Choir: And for all, men and women.

And the Priest prayeth secretly:

Be mindful, O Lord, of every Bishopric of the Orthodox, who rightly divide the word of thy truth.

Be mindful, O Lord, according to the multitude of thy compassions, of my unworthiness also: forgive me every transgression, voluntary and involuntary, and do not, on account of my sins, withhold the grace of thy Holy Spirit from these laid out Gifts.

Be mindful, O Lord, of the Presbytery, of the Diaconate in Christ, and of every Sacer-

ἡμῶν κατασχύνης, τῶν κυκλούντων τὸ ἅγιόν σου Θυσιαστήριον. Ἐπίσκεψαι ἡμᾶς ἐν τῇ χρηστότητί σου, Κύριε· ἐπιφάνηθι ἡμῖν ἐν τοῖς πλουσίοις σου οἰκτιρμοῖς· εὐκράτους καὶ ἐπωφελεῖς τοὺς ἀέρας ἡμῖν χάρισαι· δμβρους εἰρηνικοὺς τῇ γῇ πρὸς καρποφορίαν δώρησαι· εὐλόγησον τὸν στέφανον τοῦ ἐνιαυτοῦ τῆς χρηστότητός σου· παῦσον τὰ σχίσματα τῶν Ἐκκλησιῶν· σβέσον τὰ φρυάγματα τῶν Ἐθνῶν· τὰς τῶν αἱρέσεων ἐπαναστάσεις ταχέως κατάλυσον, τῇ δυνάμει τοῦ Ἀγίου σου Πνεύματος· πάντας ἡμᾶς πρόσδεξαι εἰς τὴν Βασιλείαν σου, υἱοὺς φωτὸς καὶ υἱοὺς ἡμέρας ἀναδείξας· τὴν σὴν εἰρήνην καὶ τὴν σὴν ἀγάπην χάρισαι ἡμῖν, Κύριε ὁ Θεὸς ἡμῶν· πάντα γὰρ ἀπέδωκας ἡμῖν.

Ἐκφώνως·

Καὶ δὸς ἡμῖν, ἐν ἐνὶ στόματι, καὶ μιᾷ καρδίᾳ δοξάζειν, καὶ ἀνυμνεῖν τὸ πάντιμον καὶ μεγαλοπρεπὲς Ὄνομά σου, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἀγίου Πνεύματος, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορὸς· Ἀμήν.

Καὶ τὰ λοιπὰ ὡς ἐν τῇ τοῦ Χρυσοστόμου Ἱερουργίᾳ
(Ὅρα σελ. 308, ἐκτὸς τῶν ἐξῆς Εὐχῶν.



Εὐχή τῆς Ἐκτενοῦς (Ὅρα σελ. 310).

Ὁ Θεὸς ἡμῶν, ὁ Θεὸς τοῦ σώζειν, σὺ ἡμᾶς δίδαξον εὐχαριστεῖν σοι ἀξίως ὑπὲρ τῶν εὐεργεσιῶν σου, ὧν ἐποίησας, καὶ ποιεῖς μεθ' ἡμῶν. Σὺ ὁ Θεὸς ἡμῶν, ὁ

dotal Order, and put none of us to confusion, who surround thy holy Altar. Visit us in thy beneficence, O Lord: manifest thyself to us in thy rich compassions; bestow on us duly-tempered and advantageous air; give peaceful showers to the earth for fruit-bearing; bless the crown of the year of thy bounty; stay the schisms of the Churches; quench the ragings of the nations; quickly destroy the uprisings of heresies, by the power of thy Holy Spirit; accept us all in thy Kingdom, making us children of the light and children of the day; bestow on us thy peace and thy love, O Lord our God; for thou hast given us all things.

Aloud:

And grant us with one mouth, and one heart, to glorify, and hymn thine all-honourable and majestic Name, of the Father, and of the Son, and of the Holy Sptrit, now, and ever, and unto the ages of the ages.

The Choir: Amen.

And the rest as in the Hierurgy of Chrysostom (See page 309), except the following Prayers.

-✠-

Prayer of the Ektene (See page 311).

O our God, the God of salvation, do thou teach us to give thanks to thee worthily for thy benefits, which thou hast done, and still doest toward us. Do thou, our God, who acceptest

προσδεξάμενος τὰ Δῶρα ταῦτα, καθάρισον ἡμᾶς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, καὶ δίδαξον ἐπιτελεῖν ἀγιωσύνην ἐν φόβῳ σου· ἵνα, ἐν καθαρῷ τῷ μαρτυρίῳ τῆς συνειδήσεως ἡμῶν, ὑποδεχόμενοι τὴν μερίδα τῶν ἁγιασμάτων σου, ἐνωθώμεν τῷ ἁγίῳ Σώματι καὶ Αἵματι τοῦ Χριστοῦ σου· καὶ ὑποδεξάμενοι αὐτὰ ἀξίως, σχῶμεν τὸν Χριστὸν κατοικοῦντα ἐν ταῖς καρδίαις ἡμῶν, καὶ γενώμεθα ναὸς τοῦ Ἁγίου σου Πνεύματος. Ναί, ὁ Θεὸς ἡμῶν· καὶ μηδένα ἡμῶν ἔνοχον ποιήσης τῶν φρικτῶν σου τούτων καὶ ἐπουρανίων Μυστηρίων, μηδὲ ἀσθενῇ ψυχῇ καὶ σώματι, ἐκ τοῦ ἀναξίως αὐτῶν μεταλαμβάνειν· ἀλλὰ δὸς ἡμῖν μέχρι τῆς ἐσχάτης ἡμῶν ἀναπνοῆς, ἀξίως ὑποδέχεσθαι τὴν μερίδα τῶν ἁγιασμάτων σου, εἰς ἐφόδιον ζωῆς αἰωνίου, εἰς ἀπολογία ἐμπρόσδεκτον τὴν ἐπὶ τοῦ φοβεροῦ Βήματος τοῦ Χριστοῦ σου· ὅπως ἂν καὶ ἡμεῖς μετὰ πάντων τῶν Ἁγίων, τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων, γενώμεθα μέτοχοι τῶν αἰωνίων σου ἀγαθῶν, ὧν ἡτοίμασας τοῖς ἀγαπῶσί σε, Κύριε.



Εὐχὴ τῆς Κεφαλοκλισίας (Ὅρα σελ. 314).

Δέσποτα Κύριε, ὁ Πατὴρ τῶν οἰκτιρμῶν, καὶ Θεὸς πάσης παρακλήσεως, τοὺς ὑποκεκλικότας σοι τὰς ἑαυτῶν κεφαλὰς εὐλόγησον, ἁγιάσον, φρούρησον, ὀχύρωσον, ἐνδυνάμωσον, ἀπὸ παντὸς ἔργου πονηροῦ ἀπόστησον· παντὶ δὲ ἔργῳ ἀγαθῷ σύναψον, καὶ καταξίωσον ἀκατα-

these Gifts, cleanse us from all defilement of flesh and spirit, and teach us to perfect holiness in thy fear; that we, with the pure witness of our conscience, receiving a portion of thy hallowed things, may be united to the holy Body and Blood of thy Christ; and having received them worthily, may have Christ dwelling in our hearts, and become a temple of thy Holy Spirit. Yea, O our God; and cause that none of us may be guilty of these thy terrible and heavenly Mysteries, nor sick in soul and body from unworthily partaking of them; but grant us until our last breath worthily to receive the portion of thy hallowed things, unto viaticum of life eternal, unto an acceptable defence at the fearful Tribunal of thy Christ; that we also, with all the Saints that have ever pleased thee, may become partakers of thine eternal good things, which thou hast prepared for those that love thee, O Lord.



Prayer of the Bowing down of the head (See page 315).

O Master, Lord, the Father of compassions, and God of all comfort, bless, hallow, guard, fortify, strengthen, those that have bowed down their heads to thee, withdraw them from every evil work; and to every good work unite them, and deign that they may without condemnation

κρίτως μετασχεῖν τῶν ἀχράντων σου τούτων καὶ ζωοποιῶν Μυστηρίων, εἰς ἄφεσιν ἁμαρτιῶν, εἰς Πνεύματος Ἁγίου κοινωνίαν.



Εὐχή τῆς Εὐχαριστίας, μετὰ τὴν Μετάληψιν (Ὅρα
σελ. 328).

Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς ἡμῶν, ἐπὶ τῇ μεταλήψει τῶν ἁγίων, ἀχράντων, ἀθανάτων, καὶ ἐπουρανίων σου Μυστηρίων, ἃ ἔδωκας ἡμῖν ἐπ' εὐεργεσίᾳ, καὶ ἁγιασμῷ, καὶ ἰάσει τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν. Αὐτός, Δέσποτα τῶν ἀπάντων, δὸς γενέσθαι ἡμῖν τὴν κοινωνίαν τοῦ ἁγίου Σώματος καὶ Αἵματος τοῦ Χριστοῦ σου, εἰς πίστιν ἀκαταίσχυντον, εἰς ἀγάπην ἀνυπόκριτον, εἰς πλησμονὴν σοφίας, εἰς ἴασιν ψυχῆς καὶ σώματος, εἰς ἀποτροπὴν παντὸς ἐναντίου, εἰς περιποίησιν τῶν ἐντολῶν σου, εἰς ἀπολογίαν εὐπρόσδεκτον τὴν ἐπὶ τοῦ φοβεροῦ Βήματος τοῦ Χριστοῦ σου.



Εὐχή Ὁπισθάμβωνος.

Ὁ εὐλογῶν τοὺς εὐλογοῦντάς σε (Ὅρα σελ. 334).

Εἰ δέ βούλει, λέγει ὁ Ἱερεὺς τὴν ἐξῆς.

Ὁ θυσίαν αἰνέσεως καὶ λατρείαν εὐάρεστον τὴν λογικὴν ταύτην καὶ ἀναίμακτον θυσίαν προσδεχόμενος παρὰ τῶν ἐπικαλουμένων σε ἐν ὅλῃ καρδίᾳ, Χριστέ ὁ Θεὸς ἡμῶν, ὁ Ἄμνός καὶ Υἱὸς τοῦ Θεοῦ, ὁ αἵρων τὴν ἁμαρτίαν τοῦ κοσμοῦ, ὁ Μόσχος ὁ ἄμωμος, ὁ μὴ δεχόμενος

partake of these thine undefiled and life-giving Mysteries, unto remission of sins, unto communion of the Holy Spirit.

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Prayer of Thanksgiving, after the Communion

(See page 320).

We give thanks to thee, O Lord our God, for the participation of thy holy, undefiled, immortal, and heavenly Mysteries, which thou hast given us for the benefit, and sanctification, and healing of our souls and bodies. Do thou thyself, O Master of all, grant that the communion of the Body and Blood of Thy Christ may be to us unto faith that cannot be put to confusion, unto love unfeigned, unto fulness of wisdom, unto healing of soul and body, unto turning away of every adversary, unto fulfilment of thy commandments, unto an acceptable defence at the fearful Tribunal of thy Christ.

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Prayer behind the Ambon.

Thou that blessest those that bless thee (See page 335).

But if the Priest chooseth, he saith the following.

Thou that for a sacrifice of praise and a well pleasing worship acceptest this rational and unbloody sacrifice from those that with their whole heart call upon thee, Christ our God, the Lamb and Son of God, which takest away the sin of the world, the blameless Calf, which receivest

ἁμαρτίας ζυγόν, καὶ τυθεὶς δι' ἡμᾶς ἐκών· ὁ μελιζόμενος, καὶ μὴ διαιρούμενος, ὁ ἐσθιόμενος, καὶ μηδέποτε δαπανώμενος, τοὺς δὲ ἐσθιόντας ἀγιδζων· ὁ εἰς ἀνάμνησιν τοῦ ἐκουσίου Πάθους σου, καὶ τῆς ζωοποιοῦ τριημέρου Ἐγέρσεώς σου, κοινωνοὺς ἡμᾶς ἀναδείξας τῶν ἀρρήτων, καὶ ἐπουρανίων, καὶ φρικτῶν σου Μυστηρίων, τοῦ ἁγίου σου Σώματος καὶ τοῦ τιμίου σου Αἵματος· τήρησον ἡμᾶς τοὺς δούλους σου τοὺς Διακόνους, καὶ τοὺς πιστοὺς ἡμῶν Βασιλεῖς, καὶ τὸν φιλόχριστον Στρατόν, καὶ τὸν περιστῶτα λαὸν ἐν τῷ σῷ ἁγιασμῷ· καὶ δὸς ἡμῖν ἐν παντὶ χρόνῳ καὶ καιρῷ, μελετᾶν τὴν σὴν δικαιοσύνην, ὅπως, πρὸς τὸ σὸν θέλημα ὁδηγηθέντες, καὶ τὰ εὐάρεστά σοι ποιήσαντες, ἄξιοι γενώμεθα καὶ τῆς ἐκ δεξιῶν σου παραστάσεως, ὅταν ἐλεύσῃ κρίναι ζῶντας καὶ νεκροὺς· τοὺς ἐν αἵχμαλωσίᾳ ἀδελφοὺς ἡμῶν ἀνάρρυσαι· τοὺς ἐν ἀσθενείᾳ ἐπίσκεψαι· τοὺς ἐν κινδύνοις θαλάσσης κυβένησον· καὶ τὰς προαναπαυσάμενας ψυχὰς ἐπ' ἐλπίδι ζωῆς αἰωνίου ἀναπαύσον, ὅπου ἐπισκοπεῖ τὸ φῶς τοῦ προσώπου σου, καὶ πάντων τῶν δεομένων τῆς σῆς βοηθείας ἐπάκουσον. Ὅτι σὺ εἶ ὁ δοτὴρ τῶν ἀγαθῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, σὺν τῷ ἀνάρχῳ σου Πατρί, καὶ τῷ Παναγίῳ, καὶ ἀγαθῷ, καὶ ζωοποιῷ σου Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

○ Χορὸς· Ἀμήν.



not the yoke of sin, and wast sacrificed for us voluntarily: which art broken, yet not severed, which art eaten, yet never consumed, but sanctifying those that eat: who in remembrance of thy voluntary Passion, and thy life-giving Rising on the third day, hast made us communicants of thine ineffable, and heavenly, and terrible Mysteries, thy holy Body and thy precious Blood: keep us thy servants the Ministers, and our faithful Kings, and the Christ-loving Army, and the people standing around, in thy sanctification; and grant us at every time and season, to meditate on thy righteousness, that, being led according to thy will, and doing the things that please thee, we may become worthy of a place also at thy right hand, when thou shalt come to judge the living and the dead: rescue such of our brethren as are in captivity; visit those that are in sickness; steer for those that are in perils of the sea; and give repose, where the light of thy countenance be- holdeth, to the souls heretofore departed in the hope of life eternal; and hearken to all those that beseech thine aid. For thou art the giver of all good things, and to thee we send up glory, with thine unoriginate Father, and thine All-holy, and good, and life-giving Spirit, now, and ever, and unto the ages of the ages.

The Choir: Amen.



Εὐχή ἐν τῷ συστεῖλαι τὰ Ἅγια (᾽Ορα σελ. 334).

Ἦνυσται καὶ τετέλεσται, ὅσον εἰς τὴν ἡμετέραν δύναμιν, Χριστέ ὁ Θεὸς ἡμῶν, τὸ τῆς σῆς οἰκονομίας Μυστήριον· ἔσχομεν γὰρ τοῦ θανάτου σου τὴν μνήμην, εἶδομεν τῆς Ἀναστάσεώς σου τὸν τύπον, ἐνεπλήσθημεν τῆς ἀτελευτήτου σου ζωῆς, ἀπηλαύσαμεν τῆς ἀκένωτου σου τρυφῆς, ἥς καὶ ἐν τῷ μέλλοντι αἰῶνι πάντας ἡμᾶς καταξιωθῆναι εὐδόκησον. Χάριτι τοῦ ἀνάρχου σου Πατρός, καὶ τοῦ Ἀγίου, καὶ ἀγαθοῦ, καὶ ζωοποιοῦ σου Πνεύματος, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.



Ἐν τῇ Ἀπολύσει μνημονεύει ὁ Ἱερεὺς τοῦ Μεγάλου Βασιλείου (᾽Ορα σελ. 336).



Ἀπολυτίκιον Βασιλείου τοῦ Μεγάλου (᾽Ορα σελ. 338).

Εἰς πάσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος σου, ὡς δεξιὰ ἀμένην τὸν λόγον σου· δι' οὗ θεοπρεπῶς ἐδογματίσας, τὴν φύσιν τῶν ὄντων ἐτράνωσας, τὰ τῶν ἀνθρώπων ἤθη κατεκόσμησας· Βασίλειον Ἱεράτευμα, Πάτερ Ὅσιε, πρέσβευε Χριστῷ τῷ Θεῷ, σωθῆναι τὰς ψυχὰς ἡμῶν.



Prayer at the gathering up of the Holy Things
(See page 335).

Accomplished and perfected, as far as lieth in our power, is the Mystery of thy dispensation, O Christ our God: for we have had the memorial of thy death, we have seen the type of thy Resurrection, we have been filled with thine unending life, we have enjoyed thine inexhaustible delight, which in the world to come also be pleased to vouchsafe us all. Through the grace of thine unoriginate Father, and of thy Holy, and good, and life-giving Spirit, now, and ever, and unto the ages of the ages. Amen.



In the Dismission the Priest maketh mention of Basil the Great (See page 337).



Apolytikion of Basil the Great (See page 339).

Into all the earth is thy sound gone out, which hath received thy word; whereby thou didst divinely teach, and explain the nature of things that are, and set in order the customs of men; O Royal (Basileion) Priesthood, Pure Father, intercede with Christ the God, that our souls may be saved.



ΕΡΜΗΝΕΙΑ

ΤΗΣ ΘΕΙΑΣ ΛΕΙΤΟΥΡΓΙΑΣ

ΤΩΝ ΠΡΟΗΓΙΑΣΜΕΝΩΝ.

Τῇ ἀγίᾳ καὶ μεγάλῃ Τεσσαρακοστῇ, ὅτε μέλλει ὁ Ἱερεὺς ποιῆσαι Προηγιασμένην Λειτουργίαν, ἐν τῇ Προσκομιδῇ τῆς Κυριακῆς, ποιεῖ ὡς σύνηθες· καὶ μετὰ τὸ περικόψαι τὸν πρῶτον Ἄρτον καὶ κεντῆσαι, περικόπτει καὶ τοὺς ἑτέρους Ἄρτους, λέγων εἰς ἓνα ἕκαστον τό, **Εἰς ἀνάμνησιν· Ὡς πρόβατον· Θύεται·** καὶ τό, **Εἰς τῶν στρατιωτῶν.** Εἶθ' οὕτως ἐγχείει ἐν τῷ ἀγίῳ Ποτηρίῳ οἶνον καὶ ὕδωρ, λέγων τὰ συνήθη, καὶ συγκαλύπτει αὐτὰ μετὰ τῶν ἱερέων Καλυμμάτων, καὶ θυμιᾷ, λέγων τὴν Εὐχὴν τῆς Προθέσεως· καὶ οὕτως ἄρχεται τῆς Θείας Λειτουργίας, καὶ ἐκπληροῖ αὐτήν, ὡς ἔθος.

Ὅτε δὲ μέλλει σφραγίσαι τοὺς Ἄρτους ἐν τῇ Ἐπικλήσει τοῦ Ἀγίου Πνεύματος, λέγει· **Ποίησον τὸν μὲν Ἄρτον τούτον,** ἐνικῶς, ὡς εἷς ἐστὶν ὁ Χριστός· οὐχ' ὥς τινες ἀμαθῶς λέγουσι, **τοὺς Ἄρτους τούτους·** καὶ ὅτε μέλλει ὑψῶσαι, ὑψοῖ ὅλους ὁμοῦ, καὶ μελίζει τὸν προσκομιζόμενον πρῶτον Ἄρτον, καὶ τίθησι τὴν Μερίδα ἐν τῷ ἀγίῳ Ποτηρίῳ, καὶ ἐγχείει καὶ τὸν Ζέον, ὡς ἔθος. Εἵτα, λαβὼν τὴν ἀγίαν Δαβίδα μετὰ τῆς δεξιᾶς χειρός, βύβει αὐτήν ἐν τῷ ἀγίῳ

EXPLANATION OF THE DIVINE LITURGY OF THE PRESANCTIFIED.

In the holy and great Quadragesima, when a Priest is going to perform the Presanctified Liturgy, in the Proskomidê of the Lord's-day, he doth as usual; and after cutting all round the first Loaf and piercing, cutteth all round the other Loaves also, saying for each one, **In remembrance; As a sheep; Sacrificed; and, One of the soldiers.** And then he poureth into the holy Chalice wine and water, saying what is usual, and covereth them over with the sacred Veils, and censeth, saying the Prayer of the Prothesis; and so beginneth the Divine Liturgy, and finisheth it, as is customary.

And when he is going to sign the Loaves in the Invocation of the Holy Spirit, he saith: **Make this Bread,** in the singular, since Christ is one; not as some ignorantly say, **these Loaves;** and when he is going to elevate, he elevateth all together, and breaketh the first offered Loaf, and putteth the Portion into the holy Chalice, and poureth in the warm Water also, as is customary. Then taking the holy Lance with the right hand, he dippeth

Αίματι· τῇ δὲ ἀριστερᾷ χειρὶ λαμβάνει ἕκαστον ἄρτον, καὶ εἰσφέρει τὴν ἁγίαν Λαβίδα, μετὰ τοῦ ἁγίου Αἵματος βεβαμμένων, καὶ ἐγγίζει αὐτὴν ἐν τῷ ἁγίῳ ἄρτι σταυροειδῶς ἐν τῷ μέρει, ἐν ᾧ ἐχαράχθη ὁ Σταυρὸς ὑπὸ τὴν ψίχα, καὶ ἀποτίθησι τοῦτον ἐν τῷ Ἄρτοφορίῳ. Ἐῖτα λαμβάνει καὶ τοὺς ἑτέρους, καὶ ποιεῖ ὡσαύτως εἰς ἕνα ἕκαστον, καὶ συστέλλει αὐτοὺς πάντας ἐν τῷ Ἄρτοφορίῳ. Ἐπειτα εὐχεται, ὡς σήνηθες, καὶ μεταδίδονται, καὶ ἐκπληροῦ τὴν θείαν Μυσταγωγίαν κατὰ τὸ διατεταγμένον.

Ὅτε δὲ μέλλει ἱεουργήσαι Προηγιασμένην, εἰσελθὼν ἐν τῷ Ἱερατείῳ, ἐνδύεται τὴν Ἱερατικὴν Στολὴν, σφραγίζων καὶ ἀσπαζόμενος μόνον, μηδὲν ἐπιλέγων, εἰ μὴ, **Τοῦ Κυρίου δεηθῶμεν**, εἰς ἕνα ἕκαστον τῶν ἐνδυμάτων. Καὶ λάβων ὁ Διάκονος καιρὸν, ἐξέρχεται, καὶ στὰς ἐν τῷ συνήθει τόπῳ, λεγεί· **Εὐλόγησον Δέσποτα**. Ὁ δὲ Ἱερεὺς ἐκφώνει· **Εὐλογημένη ἡ Βασιλεία τοῦ Πατρὸς**· καὶ εἰθὺς ὁ Ἐκκλησιάρχης το. **Δεῦτε προσκυνήσωμεν**, γ'. καὶ λέγεται ὁ Προσηγιακὸς Ψαλμός· οὗ δὲ Ἱερεὺς λέγει τὰς Εὐχὰς τοῦ Λυχρικοῦ, ἀρχόμενος ἀπο τῆς τετάρτης. Μετὰ δὲ τὴν συμπλήρωσιν τοῦ Ψαλμοῦ, λέγεται ἡ Συναπτὴ παρὰ τοῦ Διακόνου· καὶ μετὰ τὴν Ἐκφώνησιν, στιχολογεῖται τὰ. **Πρὸς Κύριον**, γινομένων καὶ μετανοιών εἰς τὸ. **Ἀλληλούϊα**. Ἐν ἐκάστῳ δὲ Ἀντιφώνῳ, γίνεται Συναπτὴ μικρὰ παρὰ τοῦ Διακόνου, καὶ ἡ Ἐκφώνησις παρὰ τοῦ Ἱερέως. (Ἀρξαμένης δὲ τῆς στιχολογίας, ἀπέρχεται ὁ Ἱερεὺς ἐν τῇ ἁγίᾳ Προθέσει, καὶ λαβὼν τὸν προηγιασμένον ἄρτον ἐκ τοῦ Ἄρτοφορίου, τίθησιν αὐτὸν μετ' εἰλαθείας πολλῆς ἐν τῷ ἁγίῳ Δίσκῳ, βαλὼν καὶ εἰς τὸ ἅγιον

it in the holy Blood; and with the left hand taketh each Loaf, and bringeth the holy Lance, dipped in the holy Blood, and toucheth therewith the holy Loaf in the form of a cross in the part whereon was formed the Cross under the crumb, and putteth it away in the Artophorion. Then he taketh the others also, and doth in like manner for each one, and gathereth them all into the Artophorion. After that he prayeth, as usual, and communicateth, and finisheth the divine Mystagogia, as it is .

directed.

And when he is going to celebrate the Presanctified, entering into the Sanctuary, he putteth on the Sacerdotal Vesture, signing and kissing it only, saying nothing, except, **Let us beseech the Lord**, for each one of the Vestments. And the Deacon taking his opportunity, goeth out, and standing in the accustomed place, saith: **Bless, Master.** And the Priest saith aloud: **Blessed is the Kingdom of the Father;** and straightway the Ecclesiarch, **Come let us adore**, thrice; and there is said the Proœmiac Psalm; and the Priest saith the Prayers of the Lychnapsia, beginning with the fourth. And after the conclusion of the Psalm, the Synapte is said of the Deacon; and after the Exclamation, there is antiphonally recited: **Unto the Lord**, adorations also being made at the, **Alleluia.** And at each Antiphon, the little Synapte is made of the Deacon, and the Exclamation of the Priest. (Now when the antiphonal recital is begun, the Priest goeth into the holy Prothesis, and taking the presanctified Bread out of the Artophorion, placeth it with much reverence on the holy Paten, putting withal into the holy Chalice wine and water, as usual, in silence, and saying nothing; and taking incense, censeth the Asterisk and

Ποτήριον οἶνον καὶ ὕδωρ συνήθως, σιωπῶν, καὶ μηδὲν λέγων· καὶ λαβὼν θυμίαμα, θυμιᾷ τὸν Ἀστερίσκον καὶ τὰ Καλύμματα, καὶ περικαλύπτει αὐτά, μηδὲν ὅλως λαλῶν, μήτε Εὐχῇ· τῆς Προθέσεως, κἂν καὶ ἔν τισιν εὔρηται, ἀλλ' ἡ μόνον τό, **Δὲ εὐχῶν τῶν ἁγίων Πατέρων**· προηγιασμένη γάρ ἐστι καὶ τετελειωμένη αὕτη ἡ Θυσία.) Μετὰ δὲ τὸ Κάθισμα, τό. **Κύριε ἐκέκραξα**, εἰς τὸν Ἥχον τοῦ Ἰδιόμελου τῆς ἡμέρας, ἰστώμεν δὲ Στίχ. ι'. καὶ δευτεροῦμεν τὸ Ἰδιόμελον· εἶτα τὸ Μαρτυρικόν, τὰ τρία Προσόμοια τοῦ Τριωδίου, καὶ τὰ γ'. τοῦ Μηναιίου, δευτεροῦντες τὸ ἔν. **Δόξα, καὶ νῦν**. Θεοτοκίον. Εἵσودος, ἄνευ Εὐαγγελίου. (Ὅτε δὲ μέλλει εἰπεῖν Εὐαγγέλιον, ἡγουν, εἰς τὴν Μνήμην τοῦ Ἁγίου Χαραλάμπους, τῆς Εὐρέσεως τῆς τιμίας Κεφαλῆς τοῦ Προδρόμου, τῶν ἁγίων Τεσσαράκοντα Μαρτύρων, καὶ τῇ μεγάλῃ Ἐβδομαδί, τότε εἰσοδεύει μετὰ τοῦ Εὐαγγελίου.) Ὁ Διάκονος. **Σοφία, ὀρθοί· τό, Φῶς ἱλαρόν**. Ὁ Διάκονος· **Πρόσχωμεν**. Ὁ Ἀναγνώστης τὸ Προκείμενον, καὶ τὴν Γένεσιν· εἶτα τὸ δεύτερον Προκείμενον. Καὶ μετὰ τοῦτο ἐκφωνεῖ ὁ Διάκονος· **Κελεύσατε**. Ὁ δὲ Ἱερεὺς, λαβὼν τῇ δεξιᾷ χειρὶ Θυματόν, καὶ μανουάλιον μετὰ κηροῦ, ἵσταται ἐνώπιον τῆς ἁγίας Τραπέξης, καὶ σφραγίζων Σταυρόν, λέγει· **Σοφία, ὀρθοί**. Εἶτα στραφεὶς πρὸς τὸν λαόν, λέγει· **Φῶς Χριστοῦ φαίνει πᾶσι**. Ὁ Ἀναγνώστης· **Παροιμιῶν τὸ Ἀνάγνωσμα**. Ὁ Διάκονος· **Πρόσχωμεν**. Μετὰ δὲ τὴν συμπλήρωσιν αὐτῆς, λέγει ὁ Ἱερεὺς· **Εἰρήνη σοι**. Ὁ Διάκονος· **Σοφία**. Ὁ Ψάλτης, τό, **Κατευθυνθήτω**, μετὰ τῶν Στίχων. Στίχ. α'. **Κύριε, ἐκέκραξα πρὸς σέ, εἰσάκουσόν μου**. Στίχ. β'. **Θοῦ, Κύριε, φυλακὴν τῷ στόματί μου**. Στίχ. γ'.

the Veils, and covereth them over, saying nothing at all, not even the Prayer of the Prothesis, though found in some editions, but only, **Through the prayers of our holy Fathers;** for the Sacrifice is presanctified and accomplished.) And after the Kathisma, there is said. **O Lord, I have cried,** to the Tone of the Idiomelon of the day, and we divide off ten Stichoi, and double the Idiomelon; then the Martyricon, the three Prosomoia of the Triodion, and the three of the Menaion, doubling the first. **Glory, both now.** Theotokion. Entrance, without the Gospel. (But when he is going to say a Gospel, to wit, on the Commemoration of Saint Charalambos, of the Finding of the precious Head of the Precursor, of the holy Forty Martyrs, and in the great Week, then he entereth with the Gospel.) The Deacon: **Wisdom! upright!** then, **O gladsome light.** The Deacon: **Let us attend.** The Reader saith the Prokeimenon, and the Genesis; then the second Prokeimenon. And after this the Deacon saith aloud: **Command ye.** And the Priest taking in his right hand the Censer, and a candlestick with a wax taper, standeth before the holy Table. and signing in the form of the Cross, saith: **Wisdom! upright!** Then turning unto the people, he saith: **The Light of Christ shineth to all.** The Reader: **The Lesson out of Proverbs.** The Deacon: **Let us attend.** And after the conclusion thereof, the Priest saith: **Peace to thee.** The Deacon: **Wisdom!** The Singer: **Let my prayer be directed,** with its Stichoi. I. Stichos. **O Lord, I have cried unto thee, hearken to me.** II. Stichos. **Set a watch, O Lord, before my mouth.** III. Stichos. **O incline not my heart.** And after these things, we make three adorations

Then the Deacon saith the Extenê, and the rest.

Μὴ ἐκκλίνῃς τὴν καρδίαν μου. Καὶ μετὰ ταῦτα, ποιούμεν μετανοίας γ'. Εἴτα ὁ Διάκονος τὴν Ἑκτενῇ, καὶ τὰ λοιπά. Εἰς δὲ τὴν μεγάλην Εἵσοδον, τό, **Νῦν αἱ Δυνάμεις**· ἡ δὲ Εὐχὴ τοῦ Χερουβικοῦ οὐ λέγεται, ἀλλὰ θυμῶν ὁ Ἱερεὺς, λέγει τὸν Πεντηκοστόν· καὶ μετὰ τὴν πρῶτον τῶν ἁγίων Δώρων, πληρουμένου τοῦ, **Νῦν αἱ Δυνάμεις**, βάλλομεν Μετανοίας τρεῖς, ἀσκεπεῖς ὄντες· αἶρει δὲ ὁ Ἱερεὺς τὰ Καλύμματα ἐκ τῶν ἁγίων Δώρων, καὶ σκεπάζει αὐτὰ μετὰ τοῦ Ἀέρος. "Ὅταν δὲ μέλλῃ ὑψῶσαι τὸν ἅγιον Ἄρτον, οὐκ ἀνακαλίσκει τὰ Ἁγία, ἀλλ' ἔτι κεκαλυμμένων ὄντων τῶν θείων Δώρων, εἰσάγει ὁ Ἱερεὺς τὴν χεῖρα αὐτοῦ δέει πολλῶ, καὶ ἄπτεται τοῦ θείου Ἄρτου μετ' εὐλαβείας καὶ φόβου. Λέγοντος δὲ τοῦ Διακόνου, **Πρόσχωμεν**, ἐκφωνεῖ ὁ Ἱερεὺς· **Τὰ προηγιασμένα Ἁγία τοῖς ἀγίοις.** Καὶ τὰ λοιπά, ὡς ἔθος.



And at the great Entrance, is sung, **Now the Powers:** the Prayer, however, of the Cherubic Hymn is not said, but the Priest censing, saith the Fiftieth Psalm; and after the procession of the holy Gifts, when is ended, **Now the Powers,** we make three adorations, being uncovered; and the Priest taketh the Veils from off the holy Gifts, and sheltereth them with the Air. And when he is going to elevate the holy Bread, he doth not uncover the Holy Things, but the divine Gifts being yet covered, the Priest bringeth his hand with much awe, and toucheth the divine Bread, with reverence and fear. And the Deacon having said, **Let us attend,** the Priest saith aloud: **The presanctified Holy Things are for the holy;** and the rest, as is customary.



Η ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ ΤΩΝ ΠΡΟΗΓΙΑΣΜΕΝΩΝ.

Ὁ Διάκονος· Εὐλόγησον, Δέσποτα.

Ὁ Ἱερεὺς ἐκφώνως·

Εὐλογημένη ἡ Βασιλεία τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ,
καὶ τοῦ Ἁγίου Πνεύματος, νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς
αἰῶνας τῶν αἰώνων.

Ὁ Χορός· Ἀμήν.

Καὶ ὁ Προοιμακὸς παρὰ τοῦ ταχθέντος Μοναχοῦ (Ὅρα
σελ. 2)· καὶ μετὰ τὸν Προοιμακόν, λέγει τὰ Εἰρηνικὰ

ὁ Διάκονος·

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Καὶ τὰ λοιπὰ τῆς Μεγάλης Συναπτῆς (Ὅρα σελ. 10).

Ὁ Ἱερεὺς ἐκφώνως·

Ὅτι πρέπει σοὶ πᾶσα δόξα, τιμὴ, καὶ προσκύνησις, τῷ
Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ Ἁγίῳ Πνεύματι, νῦν, καὶ
αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός· Ἀμήν.

Εἵτα ἀναγινώσκεται τὸ δέκατον ὄγδοον Κάθισμα τοῦ

Ψαλτηρίου εἰς τρία Ἀντίφωνα· καὶ λέγει ὁ Ἱερεὺς
μυστικῶς τὰς Ευχὰς τῶν Ἀντιφώνων.

THE DIVINE LITURGY OF THE PRESANCTIFIED.

The Deacon: **Bless, Master.**

The Priest aloud:

Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto the ages of the ages.

The Choir: **Amen.**

And the Procœmiac is said of the appointed Monk (See page 3); and after the Procœmiac, the Deacon saith the Eirenika:

In peace let us beseech the Lord.

And the rest of the Great Synapte (See page 17).

The Priest aloud:

For to thee becometh all glory, honour, and adoration, to the Father, and to the Son, and to the holy Spirit, now, and ever, and unto the ages of the ages.

The Choir: **Amen.**

Then is read the eighteenth Kathisma of the Psalter in three Antiphons; and the Priest saith secretly the Prayers of the Antiphons.

Εὐχή Ἀντιφώνου Α'.

Κύριε, οἰκτίρμον καὶ ἐλεήμον, μακρόθυμε καὶ πολυέλεε, ἐνώτισαι τὴν προσευχὴν ἡμῶν, καὶ πρόσχες τῇ φωνῇ τῆς δεήσεως ἡμῶν· ποιήσον μεθ' ἡμῶν σημεῖον εἰς ἀγαθόν· ὁδήγησον ἡμᾶς ἐν τῇ ὁδῷ σου, τοῦ πορεύεσθαι ἐν τῇ ἀληθείᾳ σου· εὐφρανον τὰς καρδίας ἡμῶν, εἰς τὸ φοβεῖσθαι τὸ Ὄνομά σου τὸ ἅγιον· διότι μέγας εἶ σύ, καὶ ποιῶν θαυμάσια. Σὺ εἶ Θεὸς μόνος, καὶ οὐκ ἔστιν ὁμοίός σοι ἐν θεοῖς, Κύριε· δυνατὸς ἐν ἐλέει, καὶ ἀγαθὸς ἐν ἰσχυΐ, εἰς τὸ βοηθεῖν, καὶ παρακαλεῖν, καὶ σῶζειν πάντας τοὺς ἐλπίζοντας εἰς τὸ Ὄνομά σου τὸ ἅγιον.

Ἀντίφωνον Α'.

Πρὸς Κύριον ἐν τῷ θλίβεσθαί με (Ψαλ. ριθ'—ρκγ').

Μετὰ τό, Δόξα . . Καὶ νῦν . . ὁ Διάκονος·

Ἔτι, καὶ ἔτι, ἐν εἰρήνῃ τοῦ Κυρίου δεηθώμεν.

Καὶ τὰ λοιπὰ τῆς Μικρᾶς Συναπτῆς (Ὅρα σελ. 20.).

Ὁ Ἱερεὺς ἐκφωνῶν·

Ὅτι σὸν τὸ κράτος, καὶ σοῦ ἔστιν ἡ Βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, τοῦ Πατρός, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἁγίου Πνεύματος, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορὸς· Ἀμήν.

Εὐχή Ἀντιφώνου Β'.

Κύριε, μὴ τῷ θυμῷ σου ἐλέγξης ἡμᾶς, μηδὲ τῇ ὀργῇ σου παιδεύσης ἡμᾶς· ἀλλὰ ποιήσον μεθ' ἡμῶν κατὰ τὴν ἐπιείκειάν σου, ἱατρὲ καὶ θεραπευτὰ τῶν ψυχῶν ἡμῶν, ὁδηγῶν ἡμᾶς ἐπὶ λιμένα θελήματός σου· φώτισον τοὺς

Prayer of the First Antiphon.

O Lord, compassionate and merciful, long-suffering and plenteous in mercy, give ear unto our prayer, and attend unto the voice of our entreaty: work with us a sign for good; guide us in thy way, that we may walk in thy truth; make glad our hearts, that we may fear thy holy Name; for thou art great, and doest wonders. Thou art God alone, and there is none among the gods like unto thee, O Lord; mighty in mercy, and excellent in strength, to aid, and comfort, and save all that hope in thy holy Name.

First Antiphon.

Unto the Lord cried I in my trouble (Pss. cxix—cxxxiii).

After, Glory . . Both now . . the Deacon saith:

Again, and again, in peace let us beseech the Lord.

And the rest of the Little Synapte (See page 21).

The Priest aloud:

For thine is the might, and thine is the Kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto the ages of the ages.

The Chor: Amen.

Prayer of the Second Antiphon.

O Lord, rebuke us not in thine indignation, nor chastise us in thy wrath; but deal with us according to thy clemency, thou physician and healer of our souls, guiding us unto the haven

ὀφθαλμοὺς τῶν καρδιῶν ἡμῶν, εἰς ἐπίγνωσιν τῆς σῆς ἀληθείας· καὶ δώρησαι ἡμῖν τὸ λοιπὸν τῆς παρούσης ἡμέρας εἰρηνικὸν καὶ ἀναμάρτητον, καὶ πάντα τὸν χρόνον τῆς ζωῆς ἡμῶν· πρεσβείαις τῆς ἁγίας Θεοτόκου, καὶ πάντων τῶν Ἀγίων σου.

Ἀντίφωνον Β'.

Οἱ πεποιοῦτες ἐπὶ Κύριον (Ψαλ. ρκδ'—ρκη').

Μετὰ τὸ, Δόξα . . Καὶ νῦν . . ὁ Διάκονος·

Ἔτι, καὶ ἔτι, ἐν εἰρήνῃ τοῦ Κυρίου δεηθώμεν.

Καὶ τὰ λοιπὰ τῆς Μικρᾶς Συναπτῆς ("Ορα σελ. 20).

Ὁ Ἱερεὺς ἐκφώνως·

Ὅτι ἀγαθὸς καὶ φιλόανθρωπος Θεὸς ὑπάρχεις, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ Ἀγίῳ Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορὸς· Ἀμήν.

Εὐχή Ἀντιφώνου Γ'.

Κύριε ὁ Θεὸς ἡμῶν, μνήσθητι ἡμῶν τῶν ἁμαρτωλῶν καὶ ἀχρείων δούλων σου, ἐν τῷ ἐπικαλεῖσθαι ἡμᾶς τὸ ἅγιον καὶ προσκυνητὸν Ὄνομα σου, καὶ μὴ κατασχύνης ἡμᾶς ἀπὸ τῆς προσδοκίας τοῦ ἐλέους σου· ἀλλὰ χάρισαι ἡμῖν, ὁ Θεός, πάντα τὰ πρὸς σωτηρίαν αἰτήματα, καὶ ἀξίωσον ἡμᾶς ἀγαπᾶν, καὶ φοβεῖσθαι σε ἕξ ὅλης τῆς καρδίας ἡμῶν, καὶ ποιεῖν ἐν πάσι τὸ θέλημά σου.

Ἀντίφωνον Γ'.

Ἐκ βαθέων ἐκέκραξά σοι (Ψαλ. ρκθ'—ρλγ').

of thy will; enlighten the eyes of our hearts, unto the knowledge of thy truth; and grant us that the remainder of the present day may be peaceful and sinless, also all the time of our life; at the intercessions of the holy Theotokos, and of all thy Saints.

Second Antiphon.

Those that have trusted in the Lord (Pss. cxxiv—cxxviii).

After, Glory . . Both now . . the Deacon saith:

Again, and again, in peace let us beseech the Lord.

And the rest of the Little Synapte (See page 21).

The Priest aloud:

For a good God and lover of man art thou, and to thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto the ages of the ages.

The Choir: Amen.

Prayer of the Third Antiphon.

O Lord our God, be mindful of us, sinners, and thine unprofitable servants, when we call upon thy holy and adorable Name, and put none of us to shame in our expectation of thy mercy; but grant us, O God, all petitions unto salvation; and deign that we may love, and fear thee with our whole heart, and do in all things thy will.

Third Antiphon.

Out of the depths have I cried to thee (Pss. cxxix—cxxxiii).

Μετὰ τὸ, **Δόξα . . Καὶ νῦν . . ὁ Διάκονος·**

Ἔτι, καὶ ἔτι, ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Καὶ τὰ λοιπὰ τῆς Μικρᾶς Συναπτῆς (᾽Ορα σελ. 20)

ἽΟ Ἱερεὺς ἐκφώνων·

**᾽Οτι σὺ εἶ ὁ Θεὸς ἡμῶν, Θεὸς τοῦ ἐλεεῖν καὶ σώ-
ζειν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ
τῷ Υἱῷ, καὶ τῷ Ἀγίῳ Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς
τοὺς αἰῶνας τῶν αἰώνων.**

ἽΟ Χορός· Ἀμήν.

Εἰτα ψάλλεται τὸ, **Κύριε, ἐκέκραξα** (᾽Ορα σελ. 22)· καὶ
ὁ Διάκονος θυμιᾷ (πρῶτον τὴν Πρόθεσιν, ἔνθα ὁ ἅγιος
Ἄρτος, καὶ ἔπειτα τὴν ἁρίαν Τράπεζαν, καὶ ὅλον τὸ
Ἱερατεῖον, καὶ τὸν Ναόν).

Ἵστανται δὲ Στίχοι δέκα, καὶ ψάλλεται τὸ Ἰδιόμελον τῆς
ἡμέρας δὶς, τὸ Μαρτυρικὸν ἅπαξ, τὰ τρία Προσόμια
τοῦ Τριωδίου, καὶ τοῦ Μηναίου τὰ τρία εἰς δ'. **Δόξα . . .**

Καὶ νῦν . . . Θεοτοκίον (ἢ Σταυροθεοτοκίον).

Καὶ γίνεται ἡ Εἰσόδος μετὰ τοῦ Θυματοῦ (ἐν δὲ Ἑορ-
ταῖς μετὰ τοῦ Εὐαγγελίου).

Καὶ τοῦ Διακόνου εἰπόντος ἡρέμα, **Τοῦ Κυρίου δεηθῶ-
μεν**, μυστικῶς λέγεται παρὰ τοῦ Ἱερέως ἡ Εὐχὴ τῆς
Εἰσόδου·

Εσπέρας, καὶ πρωτῇ, καὶ μεσημβρίας (᾽Ορα σελ. 23).

Εἰτα, πρὸς τὴν αἵτησιν τοῦ Διακόνου, εὐλογεῖ τὴν
Εἰσόδον.

Εἰπόντος δὲ τοῦ Χοροῦ τὸ τελευταῖον Τροπάριον, λέγει
ὁ Διάκονος ἐκφώνων·

After, Glory . . Both now . . the Deacon saith:
Again, and again, in peace let us beseech the Lord.

And the rest of the Little Synapte (See page 21).

The Priest aloud:

For thou art our God, 'a God of mercy and salvation, and to thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto the ages of the ages.

The Choir: Amen.

Then is sung, O Lord, I have cried (See page 23); and the Deacon censeth (first the Prothesis-Table, where the holy Bread is, and then the holy Table, and the whole Sanctuary, and the Nave).

Now there are divided off ten Stichoi, and there are sung the Idiomelon of the day, twice, the Martyrikon, once, the three Prosomoia of the Triodion, and the three of the Menaion, in four: **Glory . . . Both now . . . Theotokion** (or Stavrotheotokion).

And there is made the Entrance with the Censer (or on Feasts with the Gospel).

And the Deacon having said in a low voice, **Let us beseech the Lord**, there is secretly said of the Priest the Prayer of the Entrance.

At evening, and morning, and noon-day (See page 29).

Then, at the request of the Deacon, he blesseth the Entrance.

And when the Choir have said the last Troparion the Deacon saith aloud:

Σοφία, ὀρθοί.

Τό, **Φῶς ἱλαρόν** (Ὅρα σελ. 39).

Καί εἰπόντος τοῦ Διακόνου, **Ἑσπέρας Προκείμενον**, ὁ
Ἀναγνώστης λέγει τὸ Προκείμενον· καὶ ἐπειτα·

Γενέσεως τὸ Ἀνάγνωσμα.

Ὁ Διάκονος· **Σοφία· Πρόσχωμεν.**

Ὁ Ἀναγνώστης τὴν Γένεσιν τῆς ἡμέρας.

Εἶτα τὸ δεύτερον Προκείμενον.

Καὶ μετὰ τοῦτο, ἐκφωνεῖ ὁ Διάκονος τὴν οὐ Ἀναγνώστης)·

Κελεύσατε.

Καὶ ὁ Ἱερεὺς κρατῶν τὴν λαμπάδα μετὰ τοῦ Θυμιατηρίου
ἐν τῇ δεξιᾷ χειρί, καὶ σφραγίζων δι' αὐτῶν πρὸ τῆς ἁγίας

Τραπεζῆς σταυροειδῶς, λέγει ἐκφωνῶν·

Σοφία, ὀρθοί·

Εἶτα βλέπων πρὸς τὴν ἁγίαν Προθέσιν·

Φῶς Χριστοῦ·

Καὶ τελευταῖον στραφεὶς πρὸς τὸν λαόν·

Φαίνει πάσι.

Καὶ ὁ Ἀναγνώστης·

Παροιμιῶν τὸ Ἀνάγνωσμα.

Ὁ Διάκονος· **Σοφία· Πρόσχωμεν.**

Ὁ Ἀναγνώστης τὴν Παροιμίαν τῆς ἡμέρας.

Καὶ μετὰ τὴν συμπλήρωσιν, λέγει ὁ Ἱερεὺς·

Εἰρήνη σοι.

Ὁ Διάκονος· **Σοφία.**

Καὶ ψάλλεται τό, **Κατευθυνθήτω**, ὡς ἔξῃς· πρῶτον παρὰ
τοῦ Ἱερέως, θυμιῶντος τὴν ἁγίαν Τράπεζαν κατέμπροσθεν·

Wisdom! upright!

O gladsome light (See page 31).

And the Deacon having said, **The evening Prokeimenon**, the Reader saith the Prokeimenon:
and then:

The Lesson out of Genesis.

The Deacon: **Wisdom! Let us attend.**

The Reader saith the 'Genesis' of the day.

Then the second Prokeimenon.

And after this, the Deacon (or the Reader) saith
aloud:

Command ye.

And the Priest holding the lamp, together with the Censer, in his right hand, and with them signing before the holy Table, in the form of a Cross.
saith aloud:

Wisdom! upright!

Then looking toward the holy Prothesis-Table:

The light of Christ:

And finally turning toward the people:
Shineth to all.

And the Reader:

The Lesson out of Proverbs.

The Deacon: **Wisdom! Let us attend.**

The Reader saith the 'Proverb' of the day:

And at the conclusion, the Priest saith:

Peace to thee.

The Deacon: **Wisdom!**

And there is sung, **Let my prayer be directed**, as followeth:—first of the Priest, as he censeth the holy Table in the front: then, as he censeth

εἶτα, θυμιῶντος αὐτὴν κύκλῳ καὶ λεγόντος τοὺς Στίχους, τετράκις παρὰ τῶν Χορῶν· ἔσχατον δὲ παρὰ τοῦ Ἱερέως μέχρι τοῦ, ὡς θυμίαμα ἐνώπιόν σου, θυμιῶντος τὸν λαὸν ἐκ τῶν ἀγίων Θυρῶν, τὸ λοιπὸν ἀποπληροῦντων τῶν Χορῶν·

Κατευθυνθήτω ἡ προσευχή μου, ὡς θυμίαμα ἐνώπιόν σου· ἔπαρσις τῶν χειρῶν μου θυσία ἐσπερινή.

Στίχος α'. Κύριε, ἐκέκραξα πρὸς σέ, εἰσάκουσόν μου· πρόσχες τῇ φωνῇ τῆς δεήσεώς μου, ἐν τῷ κεκραγέναι με πρὸς σέ.

Στίχος β'. Θεοῦ, Κύριε, φυλακὴν τῷ στόματί μου, καὶ ὕραν περιοχῆς περὶ τὰ χεῖλη μοι.

Στίχος γ'. Μὴ ἐκκλίνῃς τὴν καρδίαν μου εἰς λόγους πονηρίας, τοῦ προφασίζεσθαι προφάσεις ἐν ἁμαρτίαις. Μετὰ δὲ τοῦτο (εἰ μὴ ἡ ἡμέρα ἑορτάσιμος, καὶ ἀναγινώσκειται Ἀπόστολος καὶ Εὐαγγέλιον), εὐθὺς λέγει ὁ Διάκονος·

Εἴπωμεν πάντες ἕξ ὅλης τῆς ψυχῆς . . .

Κύριε Παντοκράτορ, ὁ Θεὸς τῶν πατέρων ἡμῶν . . .

Ἐλέησον ἡμᾶς, ὁ Θεός, κατὰ τὸ μέγα ἔλεός σου . . .
Εὐχή τῆς ἔκτενοῦς ἱκεσίας, ἣν ὁ Ἱερεὺς λέγει μυστικῶς.

Κύριε, ὁ Θεὸς ἡμῶν, τὴν ἔκτενὴν . . .

Ὁ Διάκονος τὰ λοιπὰ τῆς Ἐκτενοῦς (Ὅρα σελ. 266).

Ἐκφωνήσις ὑπὸ τοῦ Ἱερέως.

Ὅτι ἐλεήμων καὶ φιλάνθρωπος Θεὸς ὑπάρχεις, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ Ἁγίῳ Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός· Ἀμήν.

it all round and saith the Stichoi, four times of the Choirs; and lastly of the Priest as far as, as incense before thee, as he censeth the people from the holy Doors, the rest being finished by the Choirs.

Let my prayer be directed, as incense before thee; the lifting up of my hands as an evening sacrifice.

i. Stichos. O Lord, I have cried unto thee, hearken to me; attend to the voice of mine entreaty, when I cry unto thee.

ii. Stichos. Set a watch, O Lord, before my mouth, and a door of enclosure about my lips.

iii. Stichos. O incline not my heart unto words of wickedness, to contrive excuses for sins. And after this (unless it be a feast day, and there be read an Apostle and Gospel), straightway the Deacon saith:

Let us say with our whole soul

O Lord Almighty, the God of our fathers

Have mercy on us, O God, according

Prayer of the earnest supplication, which the Priest saith secretly.

O Lord, our God, accept this . . .

The Deacon saith the rest of the Ektenê (See page 267).

Exclamation by the Priest.

For a merciful God and lover of man art thou, and to thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto the ages of the ages.

The Choir: Amen.

Ὁ Διάκονος·

Εὔξασθε, οἱ Κατηχούμενοι, τῷ Κυρίῳ.

Καὶ τὰ λοιπὰ περὶ τῶν Κατηχουμένων (Ὅρα σελ. 268).
Εὐχὴ ὑπὲρ τῶν Κατηχουμένων, ἣν ὁ Ἱερεὺς λέγει μυ-
στικῶς.

Ὁ Θεὸς ὁ Θεὸς ἡμῶν, ὁ κτίστης καὶ δημιουργὸς τῶν
ἀπάντων, ὁ πάντας θέλων σωθῆναι, καὶ εἰς ἐπίγνωσιν
ἀληθείας ἔλθειν· ἐπίβλεπον ἐπὶ τοὺς δούλους σου τοὺς
Κατηχουμένους, καὶ λύτρωσαι αὐτοὺς τῆς παλαιᾶς πλάνης,
καὶ τῆς μεθοδείας τοῦ ἀντικειμένου· καὶ προσκάλεσαι
αὐτοὺς εἰς τὴν ζωὴν τὴν αἰώνιον, φωτίζων αὐτῶν τὰς ψυχὰς
καὶ τὰ σώματα, καὶ συγκαταριθμῶν αὐτοὺς τῇ λογικῇ
σου ποιίμνῃ, ἐφ' ἣν τὸ Ὄνομά σου τὸ ἅγιον ἐπικέκληται.
Ἐκφώνησις.

Ἵνα καὶ αὐτοὶ σὺν ἡμῖν δοξάζωσι τὸ πάντιμον καὶ
μεγαλοπρεπὲς Ὄνομά σου, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ,
καὶ τοῦ Ἁγίου Πνεύματος, νῦν, καὶ ἀεί, καὶ εἰς τοὺς
αἰῶνας τῶν αἰώνων.

Ὁ Χορὸς· Ἀμήν.

Ὁ Διάκονος·

Ὅσοι Κατηχούμενοι, προέλθετε· οἱ Κατηχούμενοι,
προέλθετε.

Ὅσοι Κατηχούμενοι, προέλθετε· μὴ τις τῶν Κατη-
χουμένων.

Ὅσοι Πιστοί.

Ταῦτα μόνον λέγονται μέχρι τῆς Τρίτης τῆς τετάρτης
Ἑβδομάδος τῶν Νηστειῶν. Ἀπὸ δὲ τῆς Τετάρτης τῆς

The Deacon:

Pray to the Lord, ye Catechumens.

And the other biddings for the Catechumens (See
page 269).

Prayer for the Catechumens, which the Priest
saith secretly.

O God our God, the creator and maker of all things, who wouldest all men to be saved, and to come unto the knowledge of the truth: look upon thy servants the Catechumens, and redeem them from their ancient error, and from the wiles of the adversary; and call them unto life eternal, illuminating their souls and bodies, and numbering them together with thy rational flock, upon which thy holy Name is called.

Exclamation.

That they also together with us may glorify thine all-honourable and majestic Name, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto the ages of the ages.

The Choir: Amen.

The Deacon:

As many as are Catechumens, go forth: ye Catechumens, go forth.

As many as are Catechumens, go forth: let there be none of the Catechumens.

As many as are Faithful.

Thus much only is said to the Third-day of the fourth Week of the Fasts. But from the Fourth-

Μεσονηστήμου, μετὰ τὸ εἰπεῖν τὸν Ἱερέα, τό, "Ἰνα καὶ αὐτοί, τὰ περὶ τῶν Κατηχομένων Διακονικὰ λέγονται μετὰ προσθήκης οὕτως·

"Οσοι Κατηχούμενοι, προέλθετε· οἱ Κατηχούμενοι, προέλθετε.

"Οσοι πρὸς τὸ Φῶτισμα, προέλθετε (ἢ ὀρθότερον ἴσως, προσέλθετε)· εὐξασθε οἱ πρὸς Φῶτισμα· τοῦ Κυρίου δεηθῶμεν.

Ο Χορός· Κύριε ἐλέησον.

Οἱ Πιστοί, ὑπὲρ τῶν πρὸς τὸ ἅγιον Φῶτισμα εὐτρεπιζομένων ἀδελφῶν, καὶ τῆς σωτηρίας αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

Ο Χορός· Κύριε ἐλέησον.

"Οπως Κύριος ὁ Θεὸς ἡμῶν στηρίξῃ αὐτούς, καὶ ἐνδυναμώσῃ, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Φωτίσῃ αὐτούς φωτισμῷ γνώσεως καὶ ἐυσεβείας, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Καταξιώσῃ αὐτούς ἐν καιρῷ εὐθέτῳ τοῦ λουτροῦ τῆς παλιγγενεσίας, τῆς ἀφέσεως τῶν ἁμαρτιῶν, καὶ τοῦ ἐνδύματος τῆς ἀφθαρσίας, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Ἀναγεννήσῃ αὐτούς δι' ὕδατος καὶ Πνεύματος, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Χαρίσῃται αὐτοῖς τὴν τελειότητα τῆς Πίστews, τοῦ Κυρίου δεηθῶμεν.

day of the Mid-fast, after the Priest hath said,
That they also, the biddings of the Deacon for
the Catechumens are said with addition thus:

As many as are Catechumens, go forth: ye
Catechumens, go forth.

As many as are ready for Illumination, go
forth (more correctly perhaps come forward):
pray ye that are ready for Illumination: let us
beseech the Lord.

The Choir: Lord, have mercy.

Ye Faithful,—for the brethren that are pre-
paring for the holy Illumination, and their salvation,
let us beseech the Lord.

The Choir: Lord, have mercy.

That the Lord our God would stablish them,
and strengthen them, let us beseech the Lord.

The Choir: Lord, have mercy.

That he would illuminate them with the illu-
mination of knowledge and piety, let us beseech
the Lord.

The Choir: Lord, have mercy.

That he would vouchsafe them, in due season,
the laver of regeneration, the remission of sins,
and the garment of incorruption, let us beseech
the Lord.

The Choir: Lord, have mercy.

That he would beget them again through water
and the Spirit, let us beseech the Lord.

The Choir: Lord, have mercy.

That he would bestow on them the perfection
of the Faith, let us beseech the Lord.

Ὁ Χορός· Κύριε ἐλέησον.

Συγκαταριθμήσῃ αὐτοὺς τῇ ἀγίᾳ αὐτοῦ καὶ ἐκλεκτῇ ποίμνῃ, τοῦ Κυρίου δεηθώμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Σώσον, ἐλέησον, ἀντιλαβοῦ, καὶ διαφύλαξον αὐτούς, ὁ Θεός, τῇ σῇ χάριτι.

Ὁ Χορός· Κύριε ἐλέησον.

Οἱ πρὸς τὸ Φῶτισμα, τὰς κεφαλὰς ὑμῶν τῷ Κυρίῳ κλίνατε.

Ὁ Χορός· Σοί, Κύριε.

Εὐχὴ ὑπὲρ τῶν πρὸς τὸ ἅγιον Φῶτισμα εὐτρεπιζομένων,
ἦν ὁ Ἱερεὺς λέγει μυστικῶς.

Ἐπίφανον, Δέσποτα, τὸ πρόσωπόν σου, ἐπὶ τοὺς πρὸς τὸ ἅγιον Φῶτισμα εὐτρεπιζομένους, καὶ ἐπιποθοῦντας τὸν τῆς ἁμαρτίας μολυσμὸν ἀποτινάζασθαι· καταύγασον αὐτῶν τὴν διάνοιαν· βεβαίωσον αὐτοὺς ἐν τῇ Πίστει· στήριξον ἐν ἐλπίδι· τελείωσον ἐν ἀγάπῃ· μέλη τίμια τοῦ Χριστοῦ σου ἀνάδειξον, τοῦ δόντος ἑαυτὸν ἀντίλυτρον ὑπὲρ τῶν ψυχῶν ἡμῶν.

Ἐκφώνησις.

Ὅτι σὺ εἶ ὁ φωτισμὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ Ἁγίῳ Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός· Ἀμήν.

Ὁ Διακονός·

Ὅσοι πρὸς τὸ Φῶτισμα, προέλθετε· οἱ πρὸς τὸ Φῶτισμα, προέλθετε.

Ὅσοι Κατηχούμενοι, προέλθε· μὴ τις τῶν Κατηχουμένων.

The Choir: Lord, have mercy.

That he would number them together with his holy and elect flock, let us beseech the Lord.

The Choir: Lord, have mercy.

Save them, have mercy on them, succour them, and keep them, O God, by thy grace.

The Choir: Lord, have mercy.

Ye that are ready for Illumination, bow down your heads to the Lord.

The Choir: To thee, O Lord.

Prayer for those that are preparing for the holy Illumination, which the Priest saith secretly.

Cause, O Master, thy face to shine upon those that are preparing for the holy Illumination, and longing to shake off the defilement of sin: enlighten their understanding; confirm them in the Faith; stablish them in hope; perfect them in love; make them honourable members of thy Christ, who gave himself a ransom for our souls.

Exclamation.

For thou art our illumination, and to thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto the ages of the ages.

The Choir: Amen.

The Deacon:

As many as are ready for Illumination, go forth: ye that are ready for Illumination, go forth.

As many as are Catechumens, go forth: let there be none of the Catechumens.

Οσοὶ Πιστοί.

Ἔως ἴδῃ τὰ ἀπὸ τῆς Τετάρτης τῆς Μεσονησιτίμου.



Ἔτι, καὶ ἔτι, ἐν εἰρήνῃ τοῦ Κυρίου δεηθώμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Εὐχὴ Πιστῶν πρώτη, ἣν ὁ Ἱερεὺς λέγει μυστικῶς.

Ὁ Θεὸς ὁ μέγας καὶ αἰνετός, ὁ τῷ ζωοποιῷ τοῦ Χριστοῦ σου θανάτῳ εἰς ἀφθαρσίαν ἡμᾶς ἐκ φθορᾶς μεταστήσας, σὺ πάσας ἡμῶν τὰς αἰσθήσεις τῆς ἐμπαθοῦς νεκρώσεως ἐλευθέρωσον, ἀγαθὸν ταύταις ἡγεμόνα τὸν ἔνδοθεν λογισμὸν ἐπιστήσας· καὶ ὁφθαλμὸς μὲν ἀμέτοχος ἔστω παντός πονηροῦ βλέμματος, ἀκοὴ δὲ λόγοις ἀργοῖς ἀνεπίβατος, ἡ δὲ γλῶσσα καθαρευέτω ῥημάτων ἀπρεπῶν. Ἀγνισον ἡμῶν τὰ χεῖλη, τὰ αἰνοῦντά σε, Κύριε· τὰς χεῖρας ἡμῶν ποιήσον, τῶν μὲν φαύλων ἀπέχεσθαι πράξεων, ἐνεργεῖν δὲ μόνα τὰ σοὶ εὐάρεστα, πάντα ἡμῶν τὰ μέλη, καὶ τὴν διάνοιαν, τῇ σὴ κατασφαλιζόμενος χάριτι.

Ὁ Διάκονος·

Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σὴ χάριτι.

Ὁ Χορός· Κύριε ἐλέησον.

Ὁ Διάκονος· Σοφία.

Ἐκφώνησις ὑπὸ τοῦ Ἱερέως·

Ὅτι πρέπει σοὶ πᾶσα δόξα, τιμὴ, καὶ προσκύνησις, τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ Ἁγίῳ Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός· Ἀμήν.

As many as are Faithful.

Thus far what is said from the Fourth-day of the Mid-fast.



Again, and again, in peace let us beseech the Lord.

The Choir: Lord, have mercy.

First Prayer of the Faithful, which the Priest saith secretly.

O God who art great and to be praised, who, by the life-giving death of thy Christ, hast translated us out of corruption into incorruption; do thou deliver all our senses from the death of passion, having set over them, as a good governour, the reason that is within us; and let the eye be pure from every evil look, and the ear be inaccessible to all idle words, and the tongue be clear from all unseemly sayings. Purify our lips, which praise thee, O Lord; make our hands to abstain from evil deeds, and to work only such things as are pleasing to thee, preserving all our members, and our understanding by thy grace.

The Deacon:

Succour us, save us, have mercy on us, and keep us, O God, by thy grace.

The Choir: Lord, have mercy.

The Deacon: Wisdom!

Exclamation by the Priest.

For to thee becometh all glory, honour, and adoration, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto the ages of the ages.

The Choir: Amen.

Ο Διάκονος·

Ἐτι, καὶ ἔτι, ἐν εἰρήνῃ τοῦ Κυρίου δεηθώμεν.

Ὁ Χορός. Κύριε ἐλέησον.

Εὐχή Πιστῶν δευτέρα, ἣν ὁ Ἱερεὺς λέγει μυστικῶς.

Δέσποτα ἄγιε, ὑπεράγαθε, δυσωποῦμέν σε τὸν ἐν ἐλέει πλούσιον, ἵλεων γενέσθαι ἡμῖν τοῖς ἁμαρτωλοῖς, καὶ ἁγίους ἡμᾶς ποιῆσαι τῆς ὑποδοχῆς τοῦ Μονογενοῦς σου Υἱοῦ, καὶ Θεοῦ ἡμῶν, τοῦ Βασιλέως τῆς δόξης. Ἴδού γάρ τὸ ἄχραντον αὐτοῦ Σῶμα, καὶ τὸ ζωοποιόν Αἷμα, κατὰ τὴν παροῦσαν ὥραν εἰσπορευόμενα, τῇ μυστικῇ ταύτῃ προτίθεσθαι μέλλει Τραπέζῃ, ὑπὸ πλήθους Στρατιᾶς οὐρανίου ἀοράτως δορυφορούμενα· ὧν τὴν μετάληψιν ἀκατάκριτον ἡμῖν δώρησαι· ἵνα, δι' αὐτῶν τὸ τῆς διανοίας ὄμμα καταυγαζόμενοι, υἱοὶ φωτὸς καὶ ἡμέρας γενώμεθα.

Ο Διάκονος·

Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι.

Ὁ Χορός· Κύριε ἐλέησον.

Ὁ Διάκονος· Σοφία.

Ἐκφωνήσεις ὑπὸ τοῦ Ἱερέως.

Κατὰ τὴν δωρεάν τοῦ Χριστοῦ σου, μεθ' οὗ εὐλογητὸς εἶ, σὺν τῷ Παναγίῳ, καὶ ἀγαθῷ, καὶ ζωοποιῷ σου Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός· Ἀμήν.

Εἰτα ὑψιλλεται παρὰ τοῦ Χοροῦ τὸ ἐπόμενον εἰς

Ἦχον πλ. δ'.

Νῦν αἱ Δυνάμεις τῶν οὐρανῶν σὺν ἡμῖν ἀοράτως

The Deacon:

Again, and again, in peace let us beseech the Lord.

The Choir: **Lord, have mercy.**

Second Prayer of the Faithful, which the Priest saith secretly.

O holy Master, exceedingly good, we implore thee, who art rich in mercy, to be propitious to us, sinners, and to make us worthy of the reception of thine Only-begotten Son, and our God, the King of glory. For, behold, his undefiled Body, and live-giving Blood, at the present hour entering, are about to be set forth on this mystic Table, by a multitude of the heavenly Army being escorted; of which grant us an uncondemned participation; that, through them the eyes of our understanding being enlightened, we may become children of the light and of the day.

The Deacon:

Succour us, save us, have mercy on us, and keep us, O God, by thy grace.

The Choir: **Lord, have mercy.**

The Deacon: **Wisdom!**

Exclamation by the Priest.

According to the gift of thy Christ, with whom thou art blessed, together with thine All-holy, and good, and life-giving Spirit, now, and ever, and unto the ages of the ages.

The Choir: **Amen.**

Then is sung of the Choir the following to the 4th plagal Tone.

Now the Powers of the heavens with us do invisibly minister: for, behold, there entereth the

λατρεύουσιν· ἰδοὺ γὰρ εἰσπορεύεται ὁ Βασιλεὺς τῆς δόξης.
(Ἐνταῦθα ἡ Εἴσοδος.) Ἰδοὺ Θυσία μυστικὴ τετελειωμένη
δορυφορεῖται· πίστει καὶ πόθῳ προσέλθωμεν, ἵνα μέτοχοι
ζωῆς αἰωνίου γενώμεθα. Ἀλληλούϊα. Ἀλληλούϊα. Ἀλληλούϊα.
Καὶ γίνεται ἡ Εἴσοδος τῶν ἁγίων Μυστηρίων. Ἐν ἡ
φέρων ὁ Ἱερεὺς τὸν Ἀέρα ἐπ' ἀμφοτέρων τῶν ὤμων,
κομίζει τὰ Προηγιασμένα Δῶρα ἐπὶ τῆς κεφαλῆς, κρα-
τούμενα τῇ ἀριστερᾷ χειρί, ἐν φόβῳ καὶ σιωπῇ, βαστάζων
καὶ τὸ ἅγιον Ποτήριον ἐν τῇ δεξιᾷ, προπορευομένου τοῦ
Διακόνου μετὰ λαμπάδος, καὶ θυμιῶντος ἐλαφρῶς. Ὁ
δὲ Λαὸς προσπεσὼν ἐν εὐλαβείᾳ, προσκυνεῖ, καὶ μένει
κεκυφῶς μέχρις οὗ εἰσέλθῃ ὁ Ἱερεὺς εἰς τὸ ἅγιον Βῆμα.

Μετὰ δὲ τὴν Εἴσοδον, λέγει ὁ Διάκονος·

Πληρώσωμεν τὴν ἑσπερινὴν δέησιν ἡμῶν τῷ Κυρίῳ.

Ὁ Χορός· Κύριε ἐλέησον.

Ὑπὲρ τῶν προτεθέντων καὶ προαγιασθέντων τιμίων
Δώρων, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Ὅπως ὁ φιλόανθρωπος Θεὸς ἡμῶν, ὁ προσδεξάμενος
αὐτὰ εἰς τὸ ἅγιον, καὶ ὑπερουράνιον, καὶ νοερὸν αὐτοῦ
Θυσιαστήριον, εἰς ὁσμήν εὐωδίας πνευματικῆς, ἀντικα-
ταπέμψῃ ἡμῖν τὴν θείαν χάριν, καὶ τὴν δωρεάν τοῦ
Ἁγίου Πνεύματος, δεηθῶμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς,
κινδύνου, καὶ ἀνάγκης, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός· Κύριε ἐλέησον.

King of Glory. (Here is the Entrance.) Behold, the mystic accomplished Sacrifice is escorted: with faith and longing let us draw near, that we may become partakers of life eternal. Alleluia. Alleluia. Alleluia.

And there is made the Entrance of the Mysteries. In which the Priest having the Aer on both shoulders, carrieth the Presanctified Gifts upon his head, held by the left hand, in fear and silence, bearing withal the holy Chalice in his right, the Deacon preceding with a lamp, and censuring gently. And the People falling down in reverence, adore, and remain bending until the Priest hath entered the holy Bema.

And after the Entrance, the Deacon saith:

Let us complete our evening entreaty to the Lord.

The Choir: Lord, have mercy.

For the precious Gifts that have been set forth and presanctified, let us beseech the Lord.

The Choir: Lord, have mercy.

That our God the lover of man, who accepteth them at his holy, and heavenly, and intellectual Altar, for an odour of a spiritual sweet smell, would in return send down on us the divine grace, and the gift of the Holy Spirit, let us beseech.

The Choir: Lord, have mercy.

That we may be delivered from all affliction, wrath, peril, and necessity, let us beseech the Lord.

The Choir: Lord, have mercy.

‘Ο Ἱερεὺς ἐπεύχεται μυστικῶς·

‘Ο τῶν ἀρρήτων καὶ ἀθεάτων Μυστηρίων Θεός, παρ’
 ᾧ οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως οἱ ἀπο-
 κρυφοὶ· ὁ τὴν διακονίαν τῆς Λειτουργίας ταύτης ἀπο-
 καλύψας ἡμῖν, καὶ θέμενος ἡμᾶς τοὺς ἁμαρτωλοὺς, διὰ
 τὴν πολλὴν σου φιλανθρωπίαν, εἰς τὸ προσφέρειν σοι
 δῶρά τε καὶ θυσίας ὑπὲρ τῶν ἰδίων ἁμαρτημάτων, καὶ
 τῶν τοῦ λαοῦ ἀγνοημάτων· αὐτός, ἀόρατε Βασιλεῦ, ὁ
 ποιῶν μεγάλα καὶ ἀνεξιχνίαστα, ἔνδοξά τε καὶ ἑξαισία,
 ὧν οὐκ ἔστιν ἀριθμός, ἔπιδε ἐφ’ ἡμᾶς τοὺς ἀναξίους
 δούλους σου, τοὺς τῷ ἀγίῳ τούτῳ Θυσιαστηρίῳ, ὡς τῷ
 Χερουβικῷ σου παρισταμένους θρόνῳ, ἐφ’ ᾧ ὁ Μονογενὴς
 σου Υἱός, καὶ Θεὸς ἡμῶν, διὰ τῶν προκειμένων φρικτῶν
 ἐπαναπαύεται Μυστηρίων· καί, πάσης ἡμᾶς καὶ τὸν
 πιστὸν σου λαὸν ἐλευθερώσας ἀκαθαρσίας, ἀγίασον πάντων
 ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα ἀγιασμῷ ἀναφαιρέτῳ·
 ἵνα ἐν καθαρῷ συνειδῶτι, ἀνεπαισχύντῃ προσώπῳ, καὶ πε-
 φωτισμένῃ καρδίᾳ, τῶν θείων τούτων μεταλαμβάνοντες ἀγι-
 ασμάτων, καὶ ὑπ’ αὐτῶν ζωοποιούμενοι, ἐνωθῶμεν αὐτῷ τῷ
 Χριστῷ σου, τῷ ἀληθινῷ Θεῷ ἡμῶν, τῷ εἰπόντι· ‘Ο τρώγων
 μου τὴν Σάρκα, καὶ πίνων μου τὸ Αἷμα, ἐν ἐμοὶ μένει,
 καὶ ἐγὼ ἐν αὐτῷ· ὅπως, ἐνοικούντος ἐν ἡμῖν καὶ ἐμπεριπα-
 τούντος τοῦ Λόγου σου, Κύριε, γενώμεθα ναὸς τοῦ Παναγίου
 καὶ προσκυνητοῦ σου Πνεύματος, λελυτρωμένοι πάσης
 διαβολικῆς μεθοδείας ἐν πράξει, ἢ λόγῳ, ἢ κατὰ διάνοιαν ἐνερ-
 γουμένης· καὶ τύχωμεν τῶν ἐπηγγελμένων ἡμῖν ἀγαθῶν,
 σὺν πᾶσι τοῖς Ἀγίοις σου, τοῖς ἀπ’ αἰῶνός σοι εὐαρεστήσασιν.

The Priest prayeth secretly :

O God of ineffable and invisible Mysteries, with whom are the hidden treasures of wisdom and knowledge, who hast revealed to us the service of this Ministry, and hast, of thy great love to man, appointed us, sinners, to offer to thee both gifts and sacrifices for our own sins, and for the errors of the people: do thyself, O invisible King, who doest things great and unsearchable, glorious and marvellous, of which there is no number, look upon us, thine unworthy servants, who are standing at this holy Altar, as at thy Cherubic throne, on which thine Only-begotten Son, and our God is resting, through the terrible Mysteries which are laid out; and, having freed us and thy faithful people from all uncleanness, sanctify the souls and bodies of us all with a sanctification which cannot be taken away; that with a clear conscience, unashamed face, and illuminated heart, partaking of these divine hallowed things, and by them being made alive, we may be united to thy Christ himself, our true God, who hath said:—He that eateth my Flesh, and drinketh my Blood, abideth in me, and I in him; that thy Word, O Lord, dwelling in us, and walking in us, we may become the temple of thine All-holy and adorable Spirit, having been redeemed from all the wiles of the devil, wrought either in deed, or in word, or by thought; and may obtain the good things which are promised us, with all thy Saints that have ever pleased thee.

‘Ο Διάκονος·

‘Αντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι.

‘Ο Χορός· Κύριε ἐλέησον.

Τὴν ἐσπέραν πᾶσαν, τελείαν, ἁγίαν, εἰρηνικὴν, καὶ ἀναμάρτητον, παρὰ τοῦ Κυρίου αἰτησώμεθα.

‘Ο Χορός· Παράσχου Κύριε.

‘Αγγελον εἰρήνης, πιστὸν ὁδηγόν, φύλακα τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, παρὰ τοῦ Κυρίου αἰτησώμεθα.

‘Ο Χορός· Παράσχου Κύριε.

Συγγνώμην καὶ ἄφεσιν τῶν ἁμαρτιῶν καὶ τῶν πλημμελημάτων ἡμῶν, παρὰ τοῦ Κυρίου αἰτησώμεθα.

‘Ο Χορός· Παράσχου Κύριε.

Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς ἡμῶν, καὶ εἰρήνην τῷ κόσμῳ, παρὰ τοῦ Κυρίου αἰτησώμεθα.

‘Ο Χορός· Παράσχου Κύριε.

Τὸν ὑπόλοιπον χρόνον τῆς ζωῆς ἡμῶν, ἐν εἰρήνῃ καὶ μετανοίᾳ ἐκτελέσαι, παρὰ τοῦ Κυρίου αἰτησώμεθα.

‘Ο Χορός· Παράσχου Κύριε.

Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν, ἀνώδυνα, ἀνεπαίσχυντα, εἰρηνικά, καὶ καλὴν ἀπολογίαν τὴν ἐπὶ τοῦ φοβεροῦ Βήματος τοῦ Χριστοῦ, αἰτησώμεθα.

‘Ο Χορός· Παράσχου Κύριε.

Τὴν ἐνότητα τῆς Πίστεως, καὶ τὴν κοινωνίαν τοῦ Ἁγίου Πνεύματος αἰτησάμενοι, ἑαυτοὺς καὶ ἀλλήλους, καὶ πᾶσαν τὴν ζωὴν ἡμῶν, Χριστῷ τῷ Θεῷ παραθώμεθα·

‘Ο Χορός· Σοί, Κύριε.

The Deacon:

Succour us, save us, have mercy on us, and keep us, O God, by thy grace.

The Choir: Lord, have mercy.

That the whole evening may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

The Choir: Grant, O Lord.

An Angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

The Choir: Grant, O Lord.

Forgiveness and remission of our sins and transgressions, let us ask of the Lord.

The Choir: Grant, O Lord.

What is good and profitable for our souls, and peace for the world, let us ask of the Lord.

The Choir: Grant, O Lord.

That the remaining time of our life may be spent in peace and penitence, let us ask of the Lord.

The Choir: Grant, O Lord.

A Christian end to our life, painless, without shame, peaceful, and a good defence at the fearful Tribunal of Christ, let us ask.

The Choir: Grant, O Lord.

For the unity of the Faith, and the communion of the Holy Spirit making request, ourselves and one another, and all our life, let us commend to Christ the God.

The Choir: To thee, O Lord.

‘Ο Ἱερεὺς ἐκφώνως·

Καὶ καταξίωσον ἡμᾶς, Δέσποτα, μετὰ παρρησίας, ἀκατακρίτως, τολμᾶν ἐπικαλεῖσθαι σέ τὸν ἐπουράνιον Θεόν, Πατέρα, καὶ λέγειν·

‘Ο Λαός·

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς (‘Ορα σελ. 314).

‘Ο Ἱερεὺς·

‘Οτι σοῦ ἐστὶν ἡ Βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἀγίου Πνεύματος, νὺν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

‘Ο Χορός· Ἀμήν.

‘Ο Ἱερεὺς· Εἰρήνη πᾶσι.

‘Ο Χορός· Καὶ τῷ πνεύματί σου.

‘Ο Διάκονος· Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

‘Ο Χορός· Σοί, Κύριε.

‘Ο δὲ Ἱερεὺς ἐπεύχεται μυστικῶς·

‘Ο Θεός, ὁ μόνος ἀγαθὸς καὶ εὐσπλαγχνος, ὁ ἐν ὑψηλοῖς κατοικῶν, καὶ τὰ ταπεινὰ ἐφορῶν, ἔπιδε εὐσπλαγχνῶς ὀφθαλμοῖς ἐπὶ πάντα τὸν λαόν σου, καὶ φύλαξον αὐτόν· καὶ ἀξίωσον πάντας ἡμᾶς, ἀκατακρίτως μετασχεῖν τῶν ζωοποιῶν σου τούτων Μυστηρίων· σοὶ γὰρ τὰς ἑαυτῶν ὑπεκλίναμεν κεφαλὰς, ἀπεκδεχόμενοι τὸ παρά σοῦ πλούσιον ἔλεος.

Ἐκφώνως·

Χάριτι, καὶ οἰκτιρμοῖς, καὶ φιλανθρωπίᾳ τοῦ Μονογενοῦς σου Υἱοῦ, μεθ’ οὗ εὐλογητὸς εἶ, σὺν τῷ Παναγίῳ, καὶ ἀγαθῷ, καὶ ζωοποιῷ σου Πνεύματι, νὺν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

‘Ο Χορός· Ἀμήν.

The Priest aloud:

And deign, O Master, that we may with boldness, without condemnation, dare to call upon thee, the heavenly God, as Father, and to say:

The People:

Our Father that art in the heavens (See page 315).

The Priest:

For thine is the Kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto the ages of the ages.

The Choir: Amen.

The Priest: Peace to all.

The Choir: And to thy spirit.

The Deacon: Let us bow down our heads to the Lord.

The Choir: To thee, O Lord.

And the Priest prayeth secretly:

O God, who only art good and tender hearted, who dwellest on high, and regardest the lowly; look with thy tender countenance upon all thy people, and keep them; and deign that we may all without condemnation partake of thy life-giving Mysteries: for to thee have we bowed down our heads, expecting the rich mercy that is from thee.

Aloud:

Through the grace, and compassions, and love toward man, of thine Only-begotten Son, with whom thou art blessed, together with thine All-holy and good and live-giving Spirit, now, and ever, and unto the ages of the ages.

The Choir: Amen.

Ο Ἱερεὺς ἐπεύχεται μυστικῶς·

Πρόσχες, Κύριε Ἰησοῦ Χριστέ (Ὁρα σελ. 316).

Μετὰ δὲ τὴν Εὐχὴν, ὁ, τε Ἱερεὺς, καὶ ὁ Διάκονος προσ-
κυνοῦσι τρίς, λέγοντες·

Ὁ Ὁεός, ἰδᾶσθητί μοι τῷ ἁμαρτωλῷ.

Ὁ δὲ Ἱερεὺς, ἐπικεκαλυμμένων ὄντων τῶν θείων Δώ-
ρων, βαλὼν τὴν χεῖρα, ἅπτεται τοῦ Ζωοποιοῦ Ἄρτου
μετ' εὐλαβείας, καὶ φόβου πολλοῦ· καὶ λέγοντος τοῦ
Διακόνου, **Πρόσχωμεν, ἐκφωνεῖ·**

Τὰ προηγιασμένα Ἅγια τοῖς ἁγίοις.

Ὁ Χορός· **Εἰς Ἅγιος, εἰς Κύριος, Ἰησοῦς Χριστός, εἰς
δόξαν Θεοῦ Πατρὸς. Ἀμήν.**

Εἴτα ψάλλεται τὸ Κοινωνικὸν εἰς Ἦχον α'.

**Γεύσασθε, καὶ ἴδετε, ὅτι χρηστός ὁ Κύριος· Ἀλλη-
λουῖα, Ἀλληλουῖα. Ἀλληλουῖα.**

Ἀνακαλύψας δὲ ὁ Ἱερεὺς τὰ Προηγιασμένα, μελίζει τὸν ἅγιον
Ἄρτον, καὶ ἐκπληροῖ τὴν μεταλήψιν τῶν θείων Δώρων.
Τῆς δὲ μεταλήψεως τελειωθείσης, καὶ τῶν ἁγίων Λειψάνων
ἐν τῷ ἁγίῳ Ποτηρίῳ ἀποσπογγισθέντων, ἐπεύχεται ὁ
Ἱερεὺς μυστικῶς·

Εὐχαριστοῦμέν σοι τῷ Σωτῆρι τῶν ὅλων Θεῷ, ἐπὶ
πάσιν οἷς παρέσχου ἡμῖν ἀγαθοῖς, καὶ ἐπὶ τῇ μεταλήψει τοῦ
ἁγίου Σώματος καὶ Αἵματος τοῦ Χριστοῦ σου· καὶ δεόμεθά σου,
Δέσποτα φιλόανθρωπε· Φύλαξον ἡμᾶς ὑπὸ τὴν σκέπην τῶν
πτερύγων σου· καὶ δὸς ἡμῖν μέχρι τῆς ἐσχάτης ἡμῶν ἀνα-
πνοῆς, ἐπαΐως μετέχειν τῶν ἁγιασμάτων σου, εἰς φωτισμὸν
ψυχῆς καὶ σώματος, εἰς Βασιλείας οὐρανῶν κληρονομίαν·

The Priest prayeth secretly:

Attend, O Lord Jesu Christ (See page 317).
And after the Prayer, both the Priest and the
Deacon adore thrice, saying:

O God, be gracious to me a sinner.

And the Priest, while the divine Gifts are yet
covered, putting forth his hand, toucheth the life-
giving Bread with reverence, and much fear; and
the Deacon having said, Let us attend, he saith
aloud:

The presanctified Holy Things are for the
holy.

The Choir: One Holy, one Lord, Jesus Christ,
unto the glory of God the Father. Amen.

Then is sung the Koinonikon, to the 1st Tone.

Taste ye, and see, that the Lord is bounteous:
Alleluia. Alleluia. Alleluia.

Now the Priest uncovering the Presanctified Things,
breaketh the holy Bread, and completeth the parti-
cipation of the divine Gifts.

And the participation being ended, and the holy
Remains wiped into the holy Chalice, the Priest
prayeth secretly:

We give thanks to thee, O God, the Saviour
of all, for all the good things which thou hast
granted us, and for the participation of the holy
Body and Blood of thy Christ; and we beseech
thee, O Master, lover of man:—Keep us under
the shelter of thy wings; and grant us until our
last breath, worthily to partake of thy hallowed
things, unto illumination of soul and body, unto
inheritance of the Kingdom of heaven.

Ὁ Διάκονος·

Μετὰ φόβου Θεοῦ, πίστεως, καὶ ἀγάπης προσέλθετε.

Ὁ Χορός· Ἀμήν. Ἀμήν.

Εἶτα· Εὐλογημένος ὁ ἐρχόμενος ἐν Ὄνόματι Κυρίου.
Θεὸς Κύριος, καὶ ἐπέφανεν ἡμῖν.

Ὁ Ἱερεύς·

Σῶσον, ὁ Θεός, τὸν λαόν σου, καὶ εὐλόγησον τὴν
κληρονομίαν σου.

Εἶτα ψάλλεται εἰς Ἦχον β'.

Εὐλογήσω τὸν Κύριον ἐν παντὶ καιρῷ, διαπαντός ἡ
αἴνεσις αὐτοῦ ἐν τῷ στόματί μου. Ἄρτον οὐράνιον, καὶ
Ποτήριον ζωῆς, γεύσασθε, καὶ ἴδετε, ὅτι χρηστός ὁ Κύριος·
Ἀλληλούϊα. Ἀλληλούϊα. Ἀλληλούϊα.

Ὁ Ἱερεύς μυστικῶς·

Εὐλογητὸς ὁ Θεὸς ἡμῶν·

Ἐκφώνως·

Πάντοτε· νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός· Ἀμήν.

Εἶτα τὸ ἐπόμενον Τροπάριον.

Πληρωθήτω τὸ στόμα ἡμῶν (Ὅρα σελ. 330).

Ὁ Διάκονος·

Ὅρθοί· μεταλαβόντες τῶν θείων, ἀγίων, ἀχράντων,
ἀθανάτων, ἐπουρανίων, ζωοποιῶν, φρικτῶν τοῦ Χριστοῦ
Μυστηρίων, ἀξίως εὐχαριστήσωμεν τῷ Κυρίῳ.

Ὁ Χορός· Κύριε ἐλέησον.

Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς, ὁ
Θεός, τῇ σῇ χάριτι.

The Deacon:

With fear of God, faith, and love, approach ye.

The Choir: Amen. Amen.

Then: Blessed is he that cometh in the Name of the Lord. The Lord is God, and hath appeared unto us.

The Priest:

Save thy people, O God, and bless thine inheritance.

And there is sung to the 2nd Tone.

I will bless the Lord at every season, continually shall his praise be in my mouth. Of the heavenly Bread, and of the Chalice of life, taste ye, and see, that the Lord is bounteous: Alleluia. Alleluia. Alleluia.

The Priest secretly:

Blessed is our God.

Then aloud:

Always: now, and ever, and unto the ages of the ages.

The Choir: Amen.

Then the following Troparion.

Filled be our mouth (See page 331).

The Deacon:

Upright! having partaken of the divine, holy, undefiled, immortal, heavenly, life-giving, terrible Mysteries of Christ, let us worthily give thanks to the Lord.

The Choir: Lord, have mercy.

Succour us, save us, have mercy on us, and keep us, O God, by thy grace.

Ὁ Χορός· Κύριε ἐλέησον.

Τὴν ἐσπέραν πᾶσαν, τελείαν, ἁγίαν, εἰρηνικὴν, καὶ ἀναμάρτητον αἰτησάμενοι, ἑαυτοὺς καὶ ἀλλήλους, καὶ πᾶσαν τὴν ζωὴν ἡμῶν, Χριστῷ τῷ Θεῷ παραθώμεθα.

Ὁ Χορός· Σοί, Κύριε.

Ὁ Ἱερεὺς ἐκφώνως·

Ὅτι σὺ εἶ ὁ ἁγιασμός ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ Ἁγίῳ Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός· Ἀμήν.

Ὁ Ἱερεὺς· Ἐν εἰρήνῃ προέλθωμεν.

Ὁ Χορός· Ἐν Ὁμόνατι Κυρίου.

Ὁ Διάκονος· Τοῦ Κυρίου δεηθώμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Εὐχὴ Ὁπισθαμβωνος, ἐκφωνουμένη παρὰ τοῦ Ἱερέως.

Δέσποτα Παντοκράτορ, ὁ πᾶσαν τὴν κτίσιν ἐν σοφίᾳ δημιουργήσας· ὁ διὰ τὴν ἁφατόν σου πρόνοιαν, καὶ πολλὴν ἀγαθότητα, ἀγαγὼν ἡμᾶς εἰς τὰς πανσέπτους ἡμέρας ταύτας, πρὸς καθαρισμόν ψυχῶν καὶ σωμάτων, πρὸς ἐγκράτειαν παθῶν, πρὸς ἐλπίδα ἀναστάσεως· ὁ διὰ τεσσαράκοντα ἡμερῶν πλάκας χειρίσας, τὰ Θεοχάρakta γράμματα, τῷ θεράποντί σου Μωσεῖ· παράσχου καὶ ἡμῖν, Ἀγαθέ, τὸν ἀγῶνα τὸν καλὸν ἀγωνίσασθαι, τὸν δρόμον τῆς Νηστείας ἐκτελέσαι, τὴν Πίστιν ἀδιαίρετον τηρῆσαι, τὰς κεφαλὰς τῶν ἁοράτων δρακόντων συνθλάσαι, νικητάς τε τῆς ἁμαρτίας ἀναφανῆναι, καὶ ἀκατακρίτως φθάσαι προσκυνῆσαι καὶ τὴν ἁγίαν Ἀνάστασιν. Ὅτι εὐλόγηται

The Choir: Lord, have mercy.

That the whole evening may be perfect, holy, peaceful, and sinless making request, ourselves and one another, and all our life, let us commend to Christ the God.

The Choir: To thee, O Lord.

The Priest aloud:

For thou art our sanctification, and to thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto the ages of the ages.

The Choir: Amen.

The Priest: In peace let us go forth.

The Choir: In the Name of the Lord.

The Deacon: Let us beseech the Lord.

The Choir: Lord, have mercy.

Prayer behind the Ambon said aloud by the Priest.

O Master, Almighty, who hast made the whole creation in wisdom; who, by thine ineffable providence, and great goodness, hast brought us unto these all-venerable days, for purification of our souls and bodies, for restraining of the passions, for hope of the resurrection; who, during the space of forty days didst give into the hand of thy servant Moses tables, even letters formed of God; grant unto us also, O Good One, to fight the good fight, to accomplish the course of the Fast, to keep the Faith inviolate, to crush the heads of the invisible dragons, to be accounted conquerors of sin, and without condemnation to attain to adore the holy Resurrection. For

καὶ δεδόξασται τὸ πάντιμον, καὶ μεγαλοπρεπὲς Ὄνομα σου, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἁγίου Πνεύματος, νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορὸς· Ἀμήν.

Εἶτα· Εἶη τὸ Ὄνομα Κυρίου εὐλογημένον, ἀπὸ τοῦ νῦν, καὶ ἕως τοῦ αἰῶνα. Ἐκ γ'.

Εὐχὴ ἐν τῷ συστεῖλαι τὰ Ἁγία, ἣν ὁ Ἱερεὺς λέγει μυστικῶς.

Κύριε ὁ Θεὸς ἡμῶν, ὁ ἀγαθὸν ἡμᾶς εἰς τὰς πανσέπτους ἡμέρας ταύτας, καὶ κοινωνοὺς ἡμᾶς ποιήσας τῶν φρικτῶν σου Μυστηρίων, σύναψον τῇ λογικῇ σου ποιήμνῃ, καὶ κληρονόμους ἀνάδειξον τῆς Βασιλείας σου, νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ Διάκονος· Τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορὸς· Κύριε ἐλέησον.

Ὁ Ἱερεὺς· Εὐλογία Κυρίου (Ὅρα σελ. 58).

Ὁ Χορὸς· Ἀμήν.

Καὶ γίνεται Ἀπόλυσις, ὡς σύνηθες (Ὅρα σελ. 46)· καὶ μετὰ ταύτην, λέγεται ὁ Ψαλμὸς·

Εὐλογήσω τὸν Κύριον (Ὅρα σελ. 68).

Καί·

Ὑψώσω σε, ὁ Θεὸς μου (Ὅρα σελ. 72).

Ὁ δὲ Ἱερεὺς ἐξελθὼν τοῦ ἁγίου Βήματος, καὶ στὰς ἐν τῷ συνήθει τόπῳ δίδωσι τὸ Ἀντίδωρον· καὶ εἰς τὸ τέλος, λέγει·

Δι' εὐχων (Ὅρα σελ. 46).



blessed and glorified is thine all-honourable and majestic Name, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto the ages of the ages.

The Choir: Amen.

Then: Be the Name of the Lord blessed, from henceforth, and for ever. Thrice.

Prayer at the gathering up of the Holy Things, which the Priest saith secretly.

O Lord our God, who hast brought us unto these all-venerable days, and hast made us communicants of thy terrible Mysteries, unite us to thy rational flock, and make us inheritors of thy Kingdom, now, and ever, and unto the ages of the ages. Amen.

The Deacon: Let us beseech the Lord.

The Choir: Lord, have mercy.

The Priest: The blessing of the Lord (See page 59).

The Choir: Amen.

And Dismission is made, as usual (See page 47); and after this, there is said the Psalm:

I will bless the Lord (See page 69).

And:

I will extol thee, O my God (See page 73).

And the Priest going out of the holy Bema, and standing in the accustomed place, giveth the Antidoron; and at the end saith:

Through the prayers (See page 47).



ΠΑΡΑΡΤΗΜΑ.

ΑΠΟΔΥΤΙΚΙΑ

ΤΩΝ ΔΕΣΠΟΤΙΚΩΝ ΚΑΙ ΘΕΟΜΗΤΟΡΙΚΩΝ ΕΟΡΤΩΝ.

Εἰς τὸ Γενέθλιον τῆς Θεοτόκου. ᾠχος δ'.

Ἡ Γέννησίς σου, Θεοτόκε, χαρὰν ἐμήνυσε πάσῃ τῇ οἰκουμένῃ· ἐκ σοῦ γὰρ ἀνέτειλεν ὁ ἥλιος τῆς δικαιοσύνης, Χριστὸς ὁ Θεὸς ἡμῶν· καὶ λύσας τὴν κατάραν, ἔδωκε τὴν εὐλογίαν, καὶ καταργήσας τὸν θάνατον, ἔδωρήσατο ἡμῖν ζωὴν τὴν αἰώνιον.

Εἰς τὴν Ὑψωσιν τοῦ Σταυροῦ. ᾠχος α'.

Σώσον, Κύριε, τὸν λαόν σου (Ὅρα σελ. 84).

Εἰς τὴν Εἴσοδον τῆς Θεοτόκου. ᾠχος δ'.

Σήμερον τῆς εὐδοκίας Θεοῦ τὸ προοίμιον, καὶ τῆς τῶν ἀνθρώπων σωτηρίας ἡ προκήρυξις· ἐν Ναφὶ τοῦ Θεοῦ τρανῶς ἡ Παρθένος δείκνυται, καὶ τὸν Χριστὸν τοῖς πᾶσι προκαταγγέλλεται. Αὕτῃ καὶ ἡμεῖς μεγαλοφώνως βοήσωμεν· Χαῖρε, τῆς οἰκονομαίς τοῦ Κτίστου ἡ ἐκπλήρωσις.

APPENDIX.

APOLYTIKIA

OF THE FEASTS OF OUR LORD AND OF THE MOTHER OF GOD.

On the Nativity of the Theotokos. Tone iv.

Thy Nativity, O Theotokos hath proclaimed joy to all the universe; for from thee hath arisen the Sun of righteousness, Christ our God; yea having loosed the curse, he hath given a blessing; and having brought to naught death, hath granted us life eternal.

On the Exaltation of the Cross. Tone i.

Save thy people, O Lord (See page 85).

On the Entrance of the Theotokos. Tone iv.

To-day is the prelude of the good will of God, and the pre-heralding of the Salvation of men: in the Temple of God is the Virgin clearly shewn forth, and anticipatively announceth Christ to all. To her let us also cry out with a loud voice: Hail! thou fulfilment of the œconomy of the creator.

Προεόρτιον τῆς Χριστοῦ Γεννήσεως. Ἦχος δ'.

Ἐτοιμάζου, Βηθλεέμ, ἡνοικται πᾶσιν ἡ Ἐδέμ· εὐτρεπίζου, Εὐφραθὰ, ὅτι τὸ ξύλον τῆς ζωῆς ἐν τῷ σπηλαίῳ ἐξήνθησεν ἐκ τῆς Παρθένου· Παράδεισος καὶ γὰρ ἡ ἐκείνης γαστήρ ἐδείχθη νοητός, ἐν ᾧ τὸ θεῖον φυτόν· ἔξ οὗ φαγόντες ζήσομεν, οὐχὶ δὲ ὡς ὁ Ἀδάμ τεθνηξόμεθα. Χριστὸς γεννᾶται, τὴν πρὶν πεσοῦσαν ἀναστήσων εἰκόνα. Εἰς τὴν Παραμονὴν τῆς Χριστοῦ Γεννήσεως. Ἦχος δ'.

Ἀπεγράφετο ποτὲ σὺν τῷ πρεσβύτῃ Ἰωσήφ, ὡς ἐκ σπέρματος Δαυῖδ, ἐν Βηθλεέμ ἡ Μαριάμ, κυοφοροῦσα τὴν ἄσπορον κυοφορίαν· ἐπέστη δὲ καιρὸς ὁ τῆς γεννήσεως, καὶ τόπος ἦν οὐδεὶς τῷ καταλύματι· ἀλλ' ὡς τερπνὸν παλάτιον, τὸ σπήλαιον τῇ Βασιλίδι ἐδείκνυτο. Χριστὸς γεννᾶται, τὴν πρὶν πεσοῦσαν ἀναστήσων εἰκόνα.

Εἰς τὴν Χριστοῦ Γέννησιν. Ἦχος δ'.

Ἡ Γέννησίς σου, Χριστέ ὁ Θεὸς ἡμῶν, ἀνέτειλε τῷ κόσμῳ τὸ φῶς τὸ τῆς γνώσεως· ἐν αὐτῇ γὰρ οἱ τοῖς ἄστροις λατρεύοντες ὑπὸ Ἀστέρος ἐδιδάσκοντο σὲ προσκυνεῖν τὸν Ἥλιον τῆς δικαιοσύνης, καὶ σὲ γινώσκειν ἔξ ὕψους Ἀνατολήν· Κύριε, δόξα σοι.

Εἰς τὴν Περιτομὴν. Ἦχος α'.

Μορφὴν ἀναλλοιώτως ἀνθρωπίνην προσέλαβες, Θεὸς ὢν κατ' οὐσίαν, πολυεύσπλαγχνε Κύριε· καὶ Νόμον ἐκπληρῶν, περιτομὴν θελήσει καταδέχῃ σαρκικὴν, ἵνα παύσης τὰ σκιώδη, καὶ περιέλῃς τὸ κάλυμμα τῶν παθῶν ἡμῶν. Δόξα τῇ ἀγαθότητι τῇ σῇ· δόξα τῇ εὐσπλαχνίᾳ σου· δόξα τῇ ἀνεκφράστῳ, Λόγε, συγκαταβάσει σου.

Proeortion of the Nativity of Christ. Tone iv.

Prepare thyself, O Bethlehem, Eden is open to all; make thyself ready, O Evphratha, because in the cave the tree of life hath budded from the Virgin: for truly an intellectual Paradise is her womb become, in which is the divine plant, whereof eating we shall live, and not, as Adam, die. Christ is born, to raise the image that was formerly fallen.

On the Paramonê of the Nativity of Christ. Tone iv.

Once with Joseph the ancient, as of the seed of David, was Mary enrolded in Bethlehem, bearing in her womb her babe, not of seed; then came the time of her bringing forth; and there was no room in the inn: but as a delightful palace for the Queen did the cave become. Christ is born, to raise the image that was formerly fallen.

On the Nativity of Christ. Tone iv.

Thy Nativity, O Christ hath arisen on the world as the light of knowledge; for at it those that worshipped the stars were taught by a Star to adore thee the Sun of righteousness and to know thee the Orient from on high: O Lord, glory to thee.

On the Circumcision. Tone i.

The form of man thou hast assumed without mutation, being God in substance. O very tender hearted Lord; and fulfilling the Law, thou didst of thine own will receive circumcision in the flesh, that thou mightest put an end to shadows, and take away the veil of our passions. Glory to thy goodness: glory to thy tenderness of heart: glory, O Word, to thine ineffable condescension.

Προεόρτιον τῶν Θεοφανείων. Ἦχος δ'.

Ἐτοιμάζου, Ζαβουλών, καὶ εὐτρεπίζου, Νεφθαλείμ·
Ἰορδάνη ποταμέ, στήθι, ὑπόδεξαι σκιρτῶν τοῦ βαπτισ-
θῆναι ἐρχόμενον τὸν Δεσπότην. Ἀγάλλου, ὁ Ἀδάμ, σὺν
τῇ Προμήτορι· μὴ κρύπτετε ἑαυτοὺς, ὡς ἐν Παραδείσῳ
τὸ πρὶν· καὶ γὰρ γυμνοὺς ἰδὼν ὑμᾶς ἐπέφανεν, ἵνα
ἐνδύσῃ τὴν πρώτην στολήν. Χριστὸς ἐφάνη, τὴν πᾶσαν
κτίσιν θέλων ἀνακαινίσαι.

Εἰς τὴν Παραμονὴν τῶν Θεοφανείων. Ἦχος δ'.

Ἀπεστρέφετο ποτὲ ὁ Ἰορδάνης ποταμὸς τῇ μηλωτῇ,
Ἐλλισσαίε, ἀναληφθέντος Ἠλιοῦ, καὶ διηρεῖτο τὰ ὕδατα
ἐνθεν καὶ ἐνθεν· καὶ γέγονεν αὐτῷ Ξηρὰ ὁδὸς ἡ ὑγρὰ,
εἰς τύπον ἀληθῶς τοῦ Βαπτίσματος, δι' οὗ ἡμεῖς τὴν
ρέουσιν τοῦ βίου διαπερῶμεν διάβασιν. Χριστὸς ἐφάνη
ἐν Ἰορδάνῃ, ἀγιάσαι τὰ ὕδατα.

Εἰς τὰ Θεοφάνεια. Ἦχος α'.

Ἐν Ἰορδάνῃ βαπτιζομένου σου, Κύριε, ἡ τῆς Τριᾶδος ἐφα-
νερῶθη προσκύνησις· τοῦ γὰρ Γεννήτορος ἡ φωνὴ προσε-
μαρτύρει σοι, ἀγαπητόν σε Υἱὸν ὀνομάζουσα· καὶ τὸ Πνεῦμα
ἐν εἶδει περιστερᾶς ἐβεβαίου τοῦ λόγου τὸ ἀσφαλές. Ὁ ἐπι-
φανεῖς, Χριστέ ὁ Θεός, καὶ τὸν κόσμον φωτίσας, δόξα σοι.

Εἰς τὴν Ὑπαπαντήν. Ἦχος α'.

Χαῖρε, κεχαριτωμένη, Θεοτόκε Παρθέने· ἐκ σοῦ γὰρ
ἀνέτειλεν ὁ ἥλιος τῆς δικαιοσύνης, Χριστὸς ὁ Θεός ἡμῶν,
φωτίζων τοὺς ἐν σκότει. Εὐφραίνου καὶ σύ, Πρεσβυτά
δίκαιε, δεξιόμενος ἐν ἀγκάλαις τὸν ἐλευθερωτὴν τῶν
ψυχῶν ἡμῶν, χαριζόμενον ἡμῖν καὶ τὴν Ἀνάστασιν.

Proeortion of the Theophany. Tone iv.

Prepare thyself, O Zabulon, make thyself ready, O Nephthaleim: thou Jordan river, stand, receive with skipping the Master that cometh to be baptized. Exult thou Adam, with the Fore-mother: hide not yourselves, as in Paradise aforetime; for truly, beholding you naked, he hath appeared that he may clothe you with the first robe. Christ hath appeared to renew the whole creation.

On the Paramonê of the Theophany. Tone iv.

Once was the Jordan river, O Eliseus, turned back by the mantle of Elias, as he was received up, and the waters were parted hither and thither; and the watery way became a dry path, for a type indeed of Baptism, by which we cross the passage of the stream of life. Christ hath appeared in Jordan, to hallow the waters.

On the Theophany. Tone i.

In Jordan, when thou wast baptized, O Lord, the adoration of the Trinity was manifested: for the voice of the Begetter bare witness to thee, calling thee his beloved Son; and the Spirit in the form of a dove confirmed the certainty of the word. Thou that hast appeared, O Christ the God, and hast enlightened the world, glory to thee.

On the Hypapantê. Tone i.

Hail, full of grace, Theotokos, Virgin; for from thee hath arisen the Sun of righteousness, Christ our God, enlightening those that are in darkness. Rejoice thou also, O righteous Ancient, who didst receive into thine arms the deliverer of our souls, that bestoweth on us the Resurrection also.

Εἰς τὸν Εὐαγγελισμόν. Ἦχος δ'.

Σήμερον τῆς σωτηρίας ἡμῶν τὸ κεφάλαιον, καὶ τοῦ ἀπ' αἰῶνος Μυστηρίου ἡ φανέρωσις· ὁ Υἱὸς τοῦ Θεοῦ Υἱὸς τῆς Παρθένου γίνεται, καὶ Γαβριὴλ τὴν χάριν εὐαγγελίζεται. Διὸ καὶ ἡμεῖς σὺν αὐτῷ τῇ Θεοτόκῳ βοησωμεν· Χαίρε, κεχαριτωμένη, ὁ Κύριος μετὰ σου.

Εἰς τὴν Μεταμόρφωσιν. Ἦχος βαρὺς.

Μετεμορφώθης ἐν τῷ Ὅρει, Χριστέ ὁ Θεός, δείξας τοῖς Μαθηταῖς σου τὴν δόξαν σου, καθὼς ἠδύναντο. Λάμπρον καὶ ἁγίον τοῖς ἁμαρτωλοῖς τὸ φῶς σου τὸ ἀϊδιον, πρεσβείαις τῆς Θεοτόκου. Φωτοδότα, δόξα σοι.

Εἰς τὴν Κοίμησιν τῆς Θεοτόκου. Ἦχος α'.

Ἐν τῇ Γεννήσει τὴν παρθενίαν ἐφύλαξας· ἐν τῇ Κοιμήσει τὸν κόσμον οὐ κατέλιπες, Θεοτόκε· μετέστης πρὸς τὴν Ζωὴν, Μήτηρ υπάρχουσα τῆς ζωῆς, καὶ ταῖς πρεσβείαις ταῖς σοῖς λυτρουμένη ἐκ θανάτου τὰς ψυχὰς ἡμῶν.

Εἰς τὴν Κυριακὴν τῆς Ὁρθοδοξίας. Ἦχος β'.

Τὴν ἄχραντον Εἰκόνα σου (Ὅρα σελ. 194).

Εἰς τὴν Κυριακὴν τῆς Σταυροπροσκυνήσεως. Ἦχος α'.

Σῶσον, Κύριε, τὸν λαόν σου (Ὅρα σελ. 84).

Εἰς τὸ Σάββατον τοῦ Ἀκαθίστου Ὑμνου. Ἦχος πλ. δ'.

Τὸ προσταχθὲν πιστικῶς λαβὼν ἐν γνώσει, ἐν τῇ σκηνῇ τοῦ Ἰωσήφ σπουδῇ ἐπέστη ὁ Ἀσώματος λέγων τῇ Ἀπειρογάμῳ· Ο κλίνας τῇ καταβάσει τοὺς οὐρανούς, χωρεῖται ἀναλλοιώτως ὅλως ἐν σοί· ὅν καὶ

On the Annunciation. Tone iv.

To-day is the crowning of our salvation, and the manifestation of the Mystery which is from eternity; the Son of God becometh the Son of the Virgin, and Gabriel announceth the glad tidings of grace. Wherefore let us also cry out with him to the Theotokos: Hail, full of grace, the Lord is with thee.

On the Transfiguration. Grave Tone.

Thou wast transfigured on the Mount, O Christ the God, shewing to thy Disciples thy glory, as far as they could bear. Illuminate us also, sinners, with thine everlasting light, at the intercessions of the Theotokos. O Light-giver, glory to thee.

On the Falling-asleep of the Theotokos. Tone i.

In thy Bringing forth thou didst preserve thy virginity; in thy falling asleep thou didst not forsake the world, O Theotokos: thou hast passed away unto life, being the Mother of the life, and by thine intercessions deliverest our souls from death.

On the Lord's-day of Orthodoxy. Tone ii.

Thine undefiled Eikon (See page 195).

On the Lord's-day of the Adoration of the Cross.

Tone i.

Save thy people, O Lord (See page 85).

On the Sabbath of the Acatistos Hymn. Plagal

Tone iv.

Having received mystically in knowledge what was commanded, there came with diligence into the tabernacle of Joseph the Bodiless One saying to the One pure from marital intercourse: He

βλέπων ἐν μήτρᾳ σου λαβόντα δούλου μορφήν, ἐξίσταμαι κραυγάζειν σοι· Χαῖρε, Νύμφη ἀνύμφευτε.

Εἰς τὸ Σάββατον τοῦ Λαζάρου. Ἦχος α'.

Τὴν κοινὴν Ἀνάστασιν πρὸ τοῦ σοῦ πάθους πιστούμενος, ἐκ νεκρῶν ἡγείρας τὸν Λάζαρρον, Χριστέ ὁ Θεός· ὄθεν καὶ ἡμεῖς, ὡς οἱ Παῖδες, τὰ τῆς νίκης σύμβολα φέροντες, σοὶ τῷ νικητῇ τοῦ θανάτου βοῶμεν· Ὡσαννὰ ἐν τοῖς ὑψίστοις, εὐλογημένος ὁ ἐρχόμενος ἐν Ὄνόματι Κυρίου.

Εἰς τὴν Κυριακὴν τῶν Βαΐων. Ἦχος δ'.

Συνταφέντες σοι διὰ τοῦ Βαπτίσματος, Χριστέ ὁ Θεός ἡμῶν, τῆς ἀθανάτου ζωῆς ἡξιώθημεν τῇ Ἀναστάσει σου, καὶ ἀνυμνοῦντες κρᾶζομεν· Ὡσαννὰ ἐν τοῖς ὑψίστοις, εὐλογημένος ὁ ἐρχόμενος ἐν Ὄνόματι Κυρίου.

Εἰς τὴν Δευτέραν, Τρίτην, καὶ Τετάρτην τῆς Μεγάλης Ἑβδομάδος. Ἦχος πλ. δ'.

Ἰδοὺ ὁ Νυμφίος ἔρχεται ἐν τῷ μέσῳ τῆς νυκτός· καὶ μακάριος ὁ δοῦλος, ὃν εὐρήσει γρηγοροῦντα· ἀνάξιος δὲ πάλιν, ὃν εὐρήσει ῥαθυμοῦντα. Βλέπε οὖν, ψυχὴ μου, μὴ τῷ ὕπνῳ κατενεχθῆς, ἵνα μὴ τῷ θανάτῳ παραδοθῆς, καὶ τῆς βασιλείας ἔξω κλεισθῆς· ἀλλὰ ἀνάνηψον κρᾶζουσα· Ἄγιος, Ἄγιος, Ἄγιος εἶ, ὁ Θεός· διὰ τῆς Θεοτόκου ἐλέησον ἡμᾶς.

Εἰς τὴν Ἀγίαν καὶ Μεγάλην Πέμπτην. Ἦχος πλ. δ'.

Ὅτε οἱ ἐνδοξοὶ Μαθηταὶ ἐν τῷ νιπτηρί τοῦ Δείπνου ἐφωτίζοντο, τότε Ἰούδας ὁ δυσσεβής, φιλαργυρίαν νοσήσας

that in his descent doth bow the heavens, is without mutation wholly contained in thee; and as I behold him taking in thy womb the form of a servant, in ecstasy I cry out to thee: Hail, Bride unmarried.

On the Sabbath of Lazarus. Tone i.

Of the common Resurrection giving assurance before thy passion, thou didst raise Lazarus from the dead, O Christ the God; wherefore we also, like the Children, bearing the symbols of victory, cry out to thee the conqueror of death: Hosanna in the highest, blessed is he that cometh in the Name of the Lord.

On the Lord's-day of the Palms. Tone iv.

Being buried with thee through Baptism, O Christ our God, we have been vouchsafed immortal life by thy Resurrection, and hymning thee we cry: Hosanna in the highest, blessed is he that cometh in the Name of the Lord.

On the Second-day, the Third-day, and the Fourth-day of the Great week. Plagal Tone iv.

Behold, the Bridegroom cometh in the middle of the night; and blessed is the servant, whom he shall find watching; but unworthy he, whom he shall find careless. Beware therefore my soul, be not weighed down by sleep, lest thou be delivered over to death, and be shut out from the kingdom; but awake, crying: Holy, Holy, Holy art thou, O God; through the Theotokos have mercy on us.

On the Holy and Great Fifth-day. Plagal Tone iv.

When the glorious Disciples were enlightened by the laver of the Supper, then was the impious Judas, ailing with the love of money darkened:

έσκοτίζετο· καὶ ἀνόμοις κριταῖς σέ τὸν δίκαιον Κριτὴν παραδίδωσι. Βλέπε, χρημάτων έραστά, τὸν διὰ ταῦτα ἀγχόνη χρησάμενον· φεύγε ἀκόρεστον ψυχὴν, τὴν Διδασκάλῳ τοιαῦτα τολμήσασαν. Ὁ περὶ πάντας ἀγαθός, Κύριε, δόξα σοι.

Εἰς τὴν Ἀγίαν καὶ Μεγάλην Παρασκευήν. Ἦχος πλ. δ'.

Ὅτε οἱ ἐνδοεοὶ Μαθηταὶ (ὡς ἀνωτέρω).

Εἰς τὴν Ἀπόλυσιν τοῦ Ὁρθρου. Ἦχος δ'.

Ἐξηγόρασας ἡμᾶς (Ὅρα σελ. 204).

Εἰς τὸ Ἀγιον καὶ Μέγα Σάββατον. Ἦχος β'.

Ὁ εὐσχήμων Ἰωσήφ (Ὅρα σελ. 282).

Ὅτε κατήλθες πρὸς τὸν θάνατον (Ὅρα ἔμπροσθεν τὸ Ἀναστάσιμον Ἀπολυτίκιον τοῦ β'. Ἦχου, σελ. 446).

Ταῖς Μυροφόροις γυναιξὶ παρὰ τὸ μνήμα ἐπιστάς ὁ Ἄγγελος έβόα· Τὰ μύρα τοῖς θνητοῖς ὑπάρχει ἀρμόδια, Χριστὸς δέ διαφθορὰς ἐδείχθη ἀλλότριος.

Εἰς τὴν Ἀγίαν καὶ Μεγάλην Κυριακὴν τοῦ Πάσχα.

Ἦχος πλ. α'.

Χριστὸς ἀνέστη ἐκ νεκρῶν, θανάτῳ θάνατον πατήσας, καὶ τοῖς ἐν τοῖς μνήμασι ζῶν ἡarisάμενος.

Εἰς τὴν Κυριακὴν τοῦ Ἀντιπάσχα. Ἦχος βαρύς.

Ἐσφραγισμένου τοῦ μνήματος, ἡ Ζωὴ ἐκ τάφου ἀνέτειλας, Χριστέ ὁ Θεός· καὶ τῶν θυρῶν κεκλεισμένων, τοῖς Μαθηταῖς ἐπέστης ἡ πάντων Ἀνάστασις, Πνεῦμα εὐθές δι' αὐτῶν ἐγκαινίζων ἡμῖν, κατὰ τὸ μέγα σου έλεος.

yea to lawless judges he delivereth thee the righteous Judge. Behold, O lover of riches, him that through the same was brought to strangling; flee from the insatiate soul that dared such things against its Teacher. Thou that art good unto all, O Lord, glory to thee.

On the Holy and Great Paraskevê. Plagal
Tone iv.

When the glorious Disciples (as above).

At the Dismissal of the Orthros. Tone iv.

Thou hast redeemed us (See page 205).

On the Holy and Great Sabbath. Tone ii.

The noble Joseph (See page 283).

When thou didst condescend unto death (See further on the Apolytikion of the Resurrection, of the second Tone, page 447).

By the Myrrh-bearing women at the sepulchre the Angel stood and cried out: Myrrh is suitable for the dead, but Christ is shewn to be a stranger to corruption.

On the Holy and Great Lord's-day of the Pasch.
Plagal Tone i.

Christ is risen from the dead, by death trampling upon death, and on those in the tombs bestowing life.

On the Lord's-day of the Antipasch. Grave Tone.

Whilst the monument was sealed, thou didst as the life arise from the grave, O Christ the God; and whilst the doors were closed, thou didst appear to thy Disciples as the Resurrection of all, and through them renewest a right Spirit within us, according to thy great mercy.

Εἰς τὴν Τετάρτην τῆς Μεσοπεντηκοστῆς. Ἦχος πλ. δ'.

Μεσοῦσης τῆς Ἑορτῆς, διψῶσάν μου τὴν ψυχὴν, εὖσε-
βείας πότισον νάματα· ὅτι πάσι, Σωτήρ, ἐβόησας· Ὁ
διψῶν ἐρχέσθω πρὸς με καὶ πινέτω. Ἡ πηγὴ τῆς Ζωῆς,
Χριστέ ὁ Θεὸς ἡμῶν, δόξα σοι.

Εἰς τὴν Ἀνάληψιν. Ἦχος δ'.

Ἀνελήφθης ἐν δόξῃ, Χριστέ ὁ Θεὸς ἡμῶν, χαροποιήσας
τοὺς Μαθητάς τῇ ἐπαγγελίᾳ τοῦ Ἁγίου Πνεύματος, βε-
βαιωθέντων αὐτῶν διὰ τῆς εὐλογίας, ὅτι σὺ εἶ ὁ Υἱὸς
τοῦ Θεοῦ, ὁ Λυτρωτὴς τοῦ κοσμοῦ.

Εἰς τὴν Κυριακὴν τῆς Πεντηκοστῆς. Ἦχος πλ. δ'.

Εὐλογητὸς εἶ, Χριστέ ὁ Θεὸς ἡμῶν, ὁ πανσόφους τοὺς
ἀλιεῖς ἀναδείξας, καταπέμψας αὐτοῖς τὸ Πνεῦμα τὸ Ἅγιον,
καὶ δι' αὐτῶν τὴν οἰκουμένην σαγηνεύσας· Φιλάνθρωπε,
δόξα σοι.



ΑΠΟΛΥΤΙΚΙΑ ΑΝΑΣΤΑΣΙΜΑ
ΤΩΝ ΟΚΤΩ ΗΧΩΝ ΣΥΝ ΤΟΙΣ ΘΕΟΤΟΚΙΟΙΣ ΑΥΤΩΝ.
Ἦχος Α'.

Τοῦ λίθου σφραγισθέντος ὑπὸ τῶν Ἰουδαίων, καὶ
στρατιωτῶν φυλασσόντων τὸ ἄχραντόν σου Σῶμα,
ἀνέστης τριήμερος, Σωτήρ, δωρούμενος τῷ κόσμῳ τὴν
ζωὴν. Διὰ τοῦτο αἱ Δυνάμεις τῶν οὐρανῶν ἐβόων σοι,
Ζωοδότα· Δόξα τῇ Ἀναστάσει σου, Χριστέ· δόξα τῇ
βασιλείᾳ σου· δόξα τῇ οἰκονομίᾳ σου, μόνε φιλάνθρωπε.

Θεοτοκίον. Τοῦ Γαβριὴλ φθεγξαμένου σοί, Παρθέने,
τὸ Χαῖρε, σὺν τῇ φωνῇ ἐσαρκοῦτο ὁ τῶν ὅλων Δεσπότης

On the Fourth-day of Mid-pentecost. Plagal
Tone iv.

Now that it is the middle of the Feast, make my thirsty soul to drink of the streams of piety; for thou, O Saviour, hast cried aloud to all: whoso thirsteth, let him come unto me, and drink. Thou that art the fountain of life, O Christ our God, glory to thee.

On the Receiving-up. Tone iv.

Thou hast been received up into glory, O Christ our God, making glad thy Disciples by the promise of the Holy Spirit, they being confirmed through the blessing; for thou art the Son of God, the Redeemer of the world.

On the Lord's-day of the Pentecost. Plagal Tone iv.
Blessed art thou, O Christ our God, who hast made the fishermen all-wise, sending down on them the Holy Spirit, and through them taking the universe as in a net: O lover of man, glory to thee.

APOLYTIKIA OF THE RESURRECTION

FOR THE EIGHT TONES WITH THEIR THEOTOKIA.

Tone i.

Whilst the stone was sealed by the Jews, and the soldiers guarded thine undefiled Body, thou didst arise on the third day, O Saviour, granting life to the world. Therefore the Powers of the heavens cried out to thee, O Life-giver: Glory to thy Resurrection, O Christ: glory to thy kingdom: glory to thine œconomy, O only lover of man.

Theotokion. As Gabriel uttered to thee, O Virgin, Hail, with that voice was the Lord of all incarnate in

έν σοι τῇ ἀγία κιβωτῷ, ὡς ἔφη ὁ δίκαιος Δαυῖδ. Ἐδείχθης πλατυτέρα τῶν οὐρανῶν, βαστάσασα τὸν Κτίστην σου. Δόξα τῷ ἐνοικήσαντι ἐν σοί· δόξα τῷ προελθόντι ἐκ σοῦ· δόξα τῷ ἐλευθερώσαντι ἡμᾶς διὰ τοῦ τόκου σου·

Ἦχος Β'.

“Οτε κατῆλθες πρὸς τὸν θάνατον, ἡ Ζωὴ ἡ ἀθάνατος, τότε τὸν Ἄδην ἐνέκρωσας τῇ ἀστραπῇ τῆς Θεότητος· ὅτε δὲ καὶ τοὺς τεθνεῶτας ἐκ τῶν καταχθονίων ἀνέστησας, πᾶσαι αἱ Δυνάμεις τῶν ἐπουρανίων ἐκραύγαζον· Ζωοδότα Χριστέ, ὁ Θεὸς ἡμῶν, δόξα σοι.

Θεοτοκίον. Πάντα ὑπὲρ ἔννοιαν, πάντα ὑπερένδοξα τὰ σά, Θεοτόκε, Μυστήρια· τῇ ἀγνεῖᾳ ἐσφραγισμένη, καὶ παρθενίᾳ φυλαττομένη, Μήτηρ ἐγνώσθης ἀψευδής, Θεὸν τεκοῦσα ἀληθινόν. Αὐτὸν ἰκέτευε σωθῆναι τὰς ψυχὰς ἡμῶν.

Ἦχος Γ'.

Εὐφραινέσθω τὰ οὐράνια, ἀγαλλιδέσθω τὰ ἐπίγεια, ὅτι ἐποίησε κράτος ἐν βραχίονι αὐτοῦ ὁ Κύριος· ἐπάτησε τῷ θανάτῳ τὸν θάνατον, πρωτότοκος τῶν νεκρῶν ἐγένετο, ἐκ κοιλίας Ἄδου ἐρρύσατο ἡμᾶς, καὶ παρέσχε τῷ κόσμῳ τὸ μέγα ἔλεος.

Θεοτοκίον. Σὲ τὴν μεσιτεύσασαν τὴν σωτηρίαν τοῦ γένους ἡμῶν ἀνυμνοῦμεν, Θεοτόκε Παρθένε· ἐν τῇ σαρκὶ γὰρ τῇ ἐκ σοῦ προσληφθείσῃ ὁ Υἱός σου καὶ Θεὸς ἡμῶν, τὸ διὰ Σταυροῦ καταδεξάμενος πάθος, ἐλυτρώσατο ἡμᾶς ἐκ φθορᾶς, ὡς φιλόνητος.

Ἦχος Δ'.

Τὸ παιδρὸν τῆς Ἀναστάσεως κήρυγμα ἐκ τοῦ Ἀγγέλου

thee, the holy ark, as spake the righteous David. Thou didst become wider than the heavens, when bearing thy Creator. Glory to him that dwelt in thee: glory to him that came forth from thee: glory to him that hath delivered us through thy bringing forth.

Tone ii.

When thou didst condescend unto death, O life immortal, then didst thou slay Hades with the lightening-flash of thy Godhead; and when thou didst raise the dead from the nethermost parts, all the Powers of the heavens cried: O Christ, Life-giver, our God, glory to thee.

Theotokion. All thy Mysteries are above thought, all are exceedingly glorious, O Theotokos: sealed in purity, and preserved in Virginitv, thou art acknowledged a true Mother, having borne the true God. Him supplicate that our souls may be saved.

Tone iii.

Let those of heaven rejoice, and those of earth exult, for the Lord hath wrought might with his arm: he hath by death trampled upon death, hath become the first-begotten of the dead, hath delivered us from the belly of Hades, and granted to the world great mercy.

Theotokion. Thee that wast the mediatrix of the salvation of our race do we hymn, O Theotokos, Virgin; for in the flesh taken from thee thy Son and our God, having deigned to endure the passion of the Cross, hath redeemed us from corruption, as loving man.

Tone iv.

The women-disciples of the Lord, having learnt

μαθοῦσαι αἱ τοῦ Κυρίου Μαθήτραι, καὶ τὴν προγονικὴν ἀπόφασιν ἀποβρίψασαι, τοῖς Ἀποστόλοις καυχώμεναι ἔλεγον· Ἐσκύλευται ὁ θάνατος, ἡγέρθη Χριστὸς ὁ Θεός, δωρούμενος τῷ κόσμῳ τὸ μέγα ἔλεος.

Θεοτοκίον. Τὸ ἀπ' αἰῶνος ἀπόκρυφον καὶ Ἀγγέλοις ἄγνωστον Μυστήριον διὰ σοῦ, Θεοτόκε, τοῖς ἐπὶ γῆς πεφανέρωται, Θεὸς ἐν ἀσυχύτῳ ἐνώσει σαρκούμενος, καὶ Σταυρὸν ἐκουσίως ὑπὲρ ἡμῶν καταδεξάμενος· δι' οὗ ἀναστήσας τὸν Πρωτόπλαστον, ἔσωσεν ἐκ θανάτου τὰς ψυχὰς ἡμῶν.

Ἦχος πλ. Α'.

Τὸν συνάναρχον Λόγον Πατρὶ καὶ Πνεύματι, τὸν ἐκ Παρθένου τεχθέντα εἰς σωτηρίαν ἡμῶν ἀνυμνήσωμεν, πιστοί, καὶ προσκυνήσωμεν. ὅτι ἠυδόκησε σαρκὶ ἀνελθεῖν ἐν τῷ Σταυρῷ, καὶ θάνατον ὑπομεῖναι, καὶ ἐγείραι τοὺς τεθνεώτας ἐν τῇ ἐνδόξῳ Ἀναστάσει αὐτοῦ.

Θεοτοκίον. Χαῖρε πύλη Κυρίου, ἡ ἀδιόδευτος. Χαῖρε, τεῖχος καὶ σκέπη τῶν προστρεχόντων εἰς σέ. Χαῖρε, ἀχείμαστε λιμὴν, καὶ ἀπειρόγαμε. Ἡ τεκοῦσα ἐν σαρκὶ τὸν ποιητὴν σου καὶ Θεόν, πρεσβεύουσα μὴ ἐλλείπης ὑπὲρ τῶν ἀνυμνούντων καὶ προσκυνούντων τὸν τόκον σου.

Ἦχος πλ. Β'.

Ἀγγελικαὶ Δυνάμεις ἐπὶ τὸ μνῆμα σου, καὶ οἱ φυλάσσοντες ἀπενεκρώθησαν· καὶ ἴστατο Μαρία ἐν τῷ τάφῳ, ζητοῦσα τὸ ἀχραντὸν σου Σῶμα. Ἐσκύλευσας τὸν Ἄδην, μὴ πειρασθεὶς ὑπ' αὐτοῦ· ὑπήντησας τῇ Παρθένῳ, δωρούμενος τὴν ζωὴν. Ὁ ἀναστὰς ἐκ τῶν νεκρῶν, Κύριε, δόξα σοι.

from the Angel the glorious message of the Resurrection, and thrown off the ancestral sentence, exultingly spake to the Apostles: Death is spoiled, Christ the God is risen, granting to the world great mercy.

Theotokion. The Mystery hidden from eternity and unknown to the Angels is through thee, O Theotokos, manifested to those of earth, God by a union without confusion being incarnate of thee, and of his own will having deigned to endure for us the Cross; whereby raising the First-fashioned, he hath saved our souls from death.

Plagal Tone i.

The word co-unoriginate with the Father and the Spirit, that was born of the Virgin for our salvation, let us, the faithful, hymn and adore; for he was pleased to ascend the Cross in flesh, and to endure death, and to raise the dead by his glorious Resurrection.

Theotokion. Hail, gate of the Lord, impassable. Hail, bulwark and shelter of those that flee unto thee. Hail, untroubled haven, and pure from marital intercourse. Thou that didst bring forth in flesh thy maker and God, cease not to intercede for those hymn and adore thy bringing forth.

Plagal Tone ii.

The Angelic Powers were upon thy tomb, and the guards became as dead; and Mary stood at the grave, seeking thine undefiled Body. Thou hast spoiled Hades, not being tempted by it; thou didst meet the Virgin, granting life. Thou that didst rise from the dead,—O Lord, glory to thee.

Θεοτοκίον. Ὁ τὴν εὐλογημένην καλέσας σου Μητέρα, ἦλθες ἐπὶ τὸ πάθος ἐκουσίᾳ βουλῇ, λάμπας ἐν τῷ Σταυρῷ, ἀναζητῆσαι θέλων τὸν Ἀδάμ, λέγων τοῖς Ἀγγέλοις· Συγχαρήτέ μοι, ὅτι εὐρέθη ἡ ἀπολωμένη δραχμή. Ὁ πάντα σοφῶς οἰκονομήσας, δόξα σοι.

Ἦχος βαρύς.

Κατέλυσας τῷ Σταυρῷ σου τὸν θάνατον· ἠνέωξας τῷ Ληστῇ τὸν Παράδεισον· τῶν Μυροφόρων τὸν θρήνον μετέβαλες· καὶ τοῖς σοῖς Ἀποστόλοις κηρύττειν ἐπέταξας· Ὅτι ἀνέστης, Χριστέ ὁ Θεός, παρέχων τῷ κόσμῳ τὸ μέγα ἔλεος.

Θεοτοκίον. Ὡς τῆς ἡμῶν ἀναστάσεως θησαύρισμα, τοὺς ἐπὶ σοὶ πεποιθότας, Πανύμνητε, ἐκ λάκκου καὶ βυθοῦ πταισμάτων ἀνάγαγε. Σὺ γὰρ τοὺς ὑπευθύνους τῇ ἁμαρτίᾳ ἔσωσας, τεκοῦσα τὴν σωτηρίαν, ἢ πρὸ τόκου Παρθένος, καὶ ἐν τόκῳ Παρθένος, καὶ μετὰ τόκον πάλιν οὔσα Παρθένος.

Ἦχος πλ. Δ΄

Ἐξ ὕψους κατήλθες, ὁ εὖσπλαγχνος, ταφὴν κατεδέξεω τριήμερον, ἵνα ἡμᾶς ἐλευθερώσης τῶν παθῶν. Ἡ Ζωὴ καὶ ἡ Ἀνάστασις ἡμῶν, Κύριε, δόξα σοι.

Θεοτοκίον. Ὁ δι' ἡμᾶς γεννηθεὶς ἐκ Παρθένου, καὶ σταύρωσιν ὁπομείνας, Ἀγαθέ· ὁ θανάτῳ τὸν θάνατον σκυλεύσας, καὶ ἔγερσιν δείξας ὡς Θεός, μὴ παρίδης οὖς ἔπλασας τῇ χειρὶ σου· δεῖξον τὴν φιλανθρωπίαν σου,

Theotokion. Thou that didst call thy Mother blessed, camest of thine own will to the passion, shining on the Cross, seeking to recall Adam, saying to the Angels: Rejoice with me, for the drachma that was lost is found. Thou that in wisdom hast disposed all things, glory to thee.

Grave Tone.

Thou didst by thy Cross destroy death; thou didst open Paradise to the Thief; thou didst change the lamentation of the Myrrh-bearing women; and didst command them to proclaim to the Apostles: That thou art risen, O Christ the God, giving to the world great mercy.

Theotokion. As the treasury of our resurrection, do thou, O All-hymned One, raise us that put our trust in thee out of the pit and depth of error. For thou hast saved those that were guilty of sin, having brought forth the salvation of our race, thou that before bringing forth wast a Virgin, and in bringing forth wast a Virgin, and after bringing forth still art a Virgin.

Plagal Tone iv

From on high thou didst descend, O tender hearted One; thou didst submit to three days burial; that thou mightest deliver us from our passions. Our life and Resurrection art thou, O Lord, glory to thee.

Theotokion. Thou that for us wast born of a Virgin, and didst endure crucifixion, O Good One; who by death hath spoiled death, and shewn forth the resurrection, as God; despise not those whom thou hast fashioned with thy hand; shew

Ἐλεῆμον· δέξαι τὴν τεκοῦσάν σε Θεοτόκον πρεσβεύουσαν
ὕπὲρ ἡμῶν· καὶ σῶσον, Σωτὴρ ἡμῶν, λαὸν ἀπεγνωσ-
μένον.



KONTAKIA

ΤΩΝ ΔΕΣΠΟΤΙΚΩΝ ΚΑΙ ΘΕΟΜΗΤΟΡΙΚΩΝ ΕΟΡΤΩΝ.

Εἰς τὸ Γενέθλιον τῆς Θεοτόκου. Ἦχος δ'.

Ἰωακείμ καὶ Ἄννα ὄνειδισμοῦ ἀτεκνίας, καὶ Ἀδὰμ καὶ
Ἐῶα ἐκ τῆς φθορᾶς τοῦ θανάτου ἠλευθερώθησαν, Ἀχραν-
τε, ἐν τῇ ἀγίᾳ Γεννήσει σου. Αὐτὴν ἐορτάζει καὶ ὁ λαὸς
σου, ἐνοχῆς τῶν πταισμάτων λυτρωθεὶς ἐν τῷ κρᾶζειν
σοι· Ἡ στείρα τίκτει τὴν Θεοτόκον, καὶ τροφὸν τῆς
ζωῆς ἡμῶν.

Εἰς τὴν Ὑψωσιν τοῦ Σταυροῦ. Ἦχος δ'.

Ὁ ὑψωθεὶς ἐν τῷ Σταυρῷ ἐκουσίως (Ὁρα σελ. 84).

Εἰς τὴν Εἴσοδον τῆς Θεοτόκου. Ἦχος δ'.

Ὁ καθαρῶτατος Ναὸς τοῦ Σωτῆρος, ἡ πολυτίμητος
παστὰς καὶ Παρθένος, τὸ ἱερὸν θησαύρισμα τῆς δόξης
τοῦ Θεοῦ, σήμερον εἰσάγεται ἐν τῷ Οἴκῳ Κυρίου, τὴν
χάριν συνεισάγουσα, τὴν ἐν Πνεύματι Θείῳ· ἦν ἀνυ-
μνοῦσιν Ἄγγελοι Θεοῦ· Αὕτη ὑπάρχει σκηνὴ ἐπου-
ράνιος.

Προεόρτιον τῆς Χριστοῦ Γεννήσεως. Ἦχος γ'

Ἡ Παρθένος σήμερον τὸν προαιώνιον Λόγον ἐν σπη-
λαίῳ ἔρχεται ἀποτεκεῖν ἀπορρήτως. Χόρευε, ἡ οἰκουμένη,
ἀκουτισθεῖσα· δόξασον μετὰ Ἀγγέλων καὶ τῶν Ποιμένων

forth thy love to man, O Merciful One; receive the Theotokos that bare thee, as she intercedeth for us; and save, O our Saviour, the despairing people.



KONTAKIA

OF THE FEASTS OF OUR LORD AND OF THE MOTHER OF GOD.

On the Nativity of the Theotokos. Tone iv.

Joakeim and Anna were freed from the reproach of childlessness, and Adam and Eve from the corruption of death, O Undeiled One, in thy holy Nativity. Which thy people also celebrate, when redeemed from the guilt of their errors, they cry to thee: The barren bringeth forth the Theotokos, and the nourisher of our life.

On the Exaltation of the Cross. Tone iv.

Thou that wast of thine own will (See page 85).

On the Entrance of the Theotokos. Tone iv.

The most pure Temple of the Saviour, the very precious palace, and Virgin, the sacred treasury of the glory of God, is, to-day, brought into the House of the Lord, bringing in with her the grace which is in the Divine Spirit: of whom the Angels of God sing in hymns: This is the heavenly tabernacle.

Proeortion of the Nativity of Christ. Tone iii.

The Virgin, to-day, cometh into a cave to bring forth ineffably the Word that is before the ages. Dance, thou universe, on hearing the tidings: glorify with the Angels and the Shepherds him

βουληθέντα ἐποφθῆναι Παιδίον νέον, τὸν πρὸ αἰώνων Θεόν.

Εἰς τὴν Χριστοῦ Γέννησιν. Ἦχος γ'.

Ἡ Παρθένος σήμερον, τὸν Ὑπερούσιον τίκτει, καὶ ἡ γῆ τὸ σπήλαιον τῷ Ἀπροσίτῳ προσάγει. Ἄγγελοι μετὰ Ποιμένων δοξολογοῦσι· Μάγοι δὲ μετὰ Ἀστέρος ὁδοιποροῦσι· δι' ἡμᾶς γὰρ ἐγεννήθη Παιδίον νέον, ὁ πρὸ αἰώνων Θεός.

Εἰς τὴν Περιτομὴν. Ἦχος γ'.

Ὁ τῶν ὄλων Κύριος Περιτομὴν ὑπομένει, καὶ βροτῶν τὰ πταίσματα ὡς ἀγαθὸς περιτέμνει· δίδωσι τὴν σωτηρίαν σήμερον κόσμῳ· χαίρει δὲ ἐν τοῖς ὑψίστοις καὶ ὁ τοῦ Κτίστου Ἱεράρχης καὶ φωσφόρος, ὁ θεῖος μύστης Χριστοῦ Βασίλειος.

Προεόρτιον τῶν Θεοφανείων. Ἦχος δ'.

Ἐν τοῖς ρείθροις σήμερον τοῦ Ἰορδάνου γεγωνῶς ὁ Κύριος, τῷ Ἰωάννῃ ἐκβοᾷ· Μὴ δειλιάσης βαπτίσαι με· σῶσαι γὰρ ἤκω Ἀδὰμ τὸν Πρωτόπλαστον.

Εἰς τὰ Θεοφάνεια. Ἦχος δ'.

Ἐπεφάνης σήμερον τῇ οἰκουμένῃ, καὶ τὸ φῶς σου, Κύριε, ἐσημειώθη ἐφ' ἡμᾶς ἐν ἐπιγνώσει ὕμνουντάς σε· Ἦλθες, ἐφάνης, τὸ φῶς τὸ ἀπρόσιτον.

Εἰς τὴν Ὑπαπαντήν. Ἦχος α'.

Ὁ μήτραν παρθενικὴν ἀγιάσας τῷ τόκῳ σου, καὶ χεῖρας τοῦ Συμεὼν εὐλογήσας, ὡς ἔπρεπε, προφθάσας καὶ νὺν ἔσωσας ἡμᾶς, Χριστέ ὁ Θεός. Ἄλλ' εἰρήνευσον ἐν πόλεμοις τὸ πολίτευμα, καὶ κραταίωσον Βασιλεῖς, οὓς ἡγάπησας, ὁ μόνος φιλόανθρωπος.

that willed to be beheld a little Child, the God before the ages.

On the Nativity of Christ. Tone iii.

The Virgin, to-day, bringeth forth the Super-substantial One, and the earth offereth the cave to the Unapproachable. Angels with shepherds glorify him; and the Magi journey with the star: for for us he is born a little Child, the God that is before the ages.

On the Circumcision. Tone iii.

The Lord of all endureth Circumcision, and, since he is good, circumciseth the failings of mortals; and giveth, to-day, salvation to the world: now there rejoiceth in the highest the Hierarch also and light-bearer, Basil the divine mysta of Christ.

Proeortion of the Theophany. Tone iv.

Into the streams, to-day, of the Jordan the Lord being come, cried out to John: Be not afraid to baptize me; for I am come to save Adam the First-fashioned.

On the Theophany. Tone iv.

Thou hast appeared, to-day, to the universe, and thy light, O Lord, is signed upon us that in knowledge hymn thee: Thou hast come, thou hast appeared, thou light unapproachable.

On the Hypapantê. Tone i.

Thou that didst hallow the virginal womb by thy birth, and didst bless the hands of Symeon, as was meet, hast now also prevented and saved us, O Christ the God. But give peace amid wars to the state, and strengthen the Kings, whom thou hast loved, O only lover of man.

Εἰς τὸν Εὐαγγελισμόν. Ἦχος πλ. δ'.

Τῇ ὑπερμάχῳ στρατηγῷ τὰ νικητήρια, ὡς λυτρωθεῖσα τῶν δεινῶν, εὐχαριστήρια ἀναγράφω σοι ἡ Πόλις σου, Θεοτόκε. Ἄλλ' ὡς ἔχουσα τὸ κράτος ἀπροσμάχητον, ἐκ παντοίων με κινδύνων ἐλευθέρωσον, ἵνα κράζω σοι· Χαῖρε, Νύμφη ἀνύμφευτε.

Εἰς τὴν Μεταμόρφωσιν. Ἦχος βαρύς.

Ἐπὶ τοῦ Ὁρους μετεμορφώθης, καὶ, ὡς ἐχώρουν, οἱ Μαθηταί σου τὴν δόξαν σου, Χριστέ ὁ Θεός, ἐθεάσαντο· ἵνα, ὅταν σε ἴδωσι σταυρούμενον, τὸ μὲν πάθος νοήσωσιν ἐκούσιον, τῷ δὲ κόσμῳ κηρύξωσιν, ὅτι σὺ ὑπάρχεις ἀληθῶς τοῦ Πατρὸς τὸ ἀπαύγασμα.

Εἰς τὴν Κοίμησιν τῆς Θεοτόκου. Ἦχος β'.

Τὴν ἐν πρεσβείαις ἀκοίμητον Θεοτόκον, καὶ προστασίαις ἀμετάθετον ἐλπίδα, τύφος καὶ νέκρωσις οὐκ ἐκράτησεν· ὡς γὰρ Ζωῆς Μητέρα, πρὸς τὴν Ζωὴν μετέστησεν ὁ μήτραν οἰκήσας ἀειπάρθενον.

Εἰς τὴν Κυριακὴν τῆς Ὁρθοδοξίας. Ἦχος πλ. δ'.

Ὁ ἀπερίγραπτος Λόγος τοῦ Πατρὸς ἐκ σοῦ, Θεοτόκε, περιεγράφη σαρκούμενος, καὶ τὴν ῥυπωθεῖσαν εἰκόνα εἰς τὸ ἀρχαῖον ἀναμορφώσας, τῷ θείῳ κάλλει συγκατέμιξεν. Ἄλλ' ὁμολογοῦντες τὴν σωτηρίαν, ἔργῳ καὶ λόγῳ ταύτην ἀνιστοροῦμεν.

Εἰς τὴν Κυριακὴν τῆς Σταυροπροσκυνήσεως. Ἦχος βαρύς.

Οὐκ ἔτι φλογίνῃ ῥομφαίᾳ φυλάττει τὴν πύλην τῆς Ἑδέμ· αὐτῇ γὰρ ἐπήλθε παράδοξος σβέσις, τὸ ξύλον τοῦ Σταυροῦ· θανάτου τὸ κέντρον, καὶ Ἄδου τὸ νίκος ἐλή-

On the Annunciation. Plagal Tone iv.

To thee the champion general, I, thy City, as rescued from terrors ascribe thanksgiving for victory, O Theotokos. But do thou, as possessing invincible might, deliver me from all perils, that I may cry to thee: Hail, O Bride unmarried.

On the Transfiguration. Grave Tone.

Upon the Mount thou wast transfigured, and thy Disciples, as far as they were capable, beheld thy glory, O Christ the God; that, when they should see thee crucified, they might understand thy passion to be voluntary, and might proclaim to the world, that thou art verily the effulgence of the Father. On the Falling-asleep of the Theotokos. Tone ii.

The Theotokos that sleepeth not in her intercessions, and is an unswerving hope of protection, the grave and death could not retain; for as the Mother of the life, unto life hath he that dwelt in her ever-virginal womb translated her.

On the Lord's-day of Orthodoxy. Plagal Tone iv.

The uncircumscribable Word of the Father, O Theotokos, hath been circumscribed through his incarnation of thee; and having restored the defiled image to its original form, hath imbued it with divine beauty. So confessing his salvation, we, in deed and in word represent the same.

On the Lord's-day of the Adoration of the Cross.

Grave Tone.

No longer doth the flaming sword keep the gate of Eden; for there hath come upon it a paradoxical quenching, even the wood of the Cross: the sting of death and the victory of Hades are

λათαι. Ἐπέστης δέ, Σωτήρ μου, βοῶν τοῖς ἐν Ἀδῇ·
Εἰσάγεσθε πάλιν εἰς τὸν Παράδεισον.

Εἰς τὸ Σάββατον τοῦ Ἀκαθίστου Ὑμνου. Ἦχος πλ. δ'.

Τῇ ὑπερμάχῳ στρατηγῷ (Ὅρα σελ. 456).

Εἰς τὸ Σάββατον τοῦ Λαζάρου. Ἦχος β'.

Ἡ πάντων χαρά, Χριστὸς ἡ ἀλήθεια, τὸ φῶς, ἡ Ζωή,
τοῦ κόσμου ἡ ἀνάστασις, τοῖς ἐν γῇ πεφανέρωται, τῇ
αὐτοῦ ἀγαθότητι, καὶ γέγονε τύπος τῆς Ἀναστάσεως,
τοῖς πᾶσι παρέχων θείαν ἄφεσιν.

Εἰς τὴν Κυριακὴν τῶν Βαΐων. Ἦχος πλ. β'.

Τῷ θρόνῳ ἐν οὐρανῷ, τῷ πῶλῳ ἐπὶ γῆς, ἐποχοῦμενος,
Χριστέ ὁ Θεός, τῶν Ἀγγέλων τὴν αἴνεσιν, καὶ τῶν
Παίδων ἀνύμνησιν προσεδέξω βοῶντων σοι· Εὐλογημένος
εἷ ὁ ἐρχόμενος τὸν Ἀδὰμ ἀνακαλέσασθαι.

Εἰς τὴν Ἀγίαν καὶ Μεγάλην Δευτέραν. Ἦχος πλ. δ'.

Ὁ Ἰακώβ ᾠδύρετο τοῦ Ἰωσήφ τὴν στέρησιν· καὶ ὁ
γενναῖος ἐκάθητο ἄρματι, ὡς βασιλεὺς τιμώμενος· τῆς
Αἰγυπτίας γὰρ τότε ταῖς ἡδοναῖς μὴ δουλεύσας, ἀντε-
δοξάζετο παρὰ τοῦ βλέποντος τὰς τῶν ἀνθρώπων καρδίας,
καὶ νέμοντος στέφος ἄφθαρτον.

Εἰς τὴν Ἀγίαν καὶ Μεγάλην Τρίτην. Ἦχος β'.

Τὴν ὥραν, ψυχὴ, τοῦ τέλους ἐννοήσασα, καὶ τὴν ἐκ-
κοπὴν τῆς συκῆς δειλιάσασα, τὸ δοθέν σοι τάλαντον
φιλοπόνως ἔργασαι, ταλαίπωρε, γρηγοροῦσα καὶ κρᾶ-
ζουσα· Μὴ μείνωμεν ἔξω τοῦ νυμφῶνος Χριστοῦ.

Εἰς τὴν Ἀγίαν καὶ Μεγάλην Τετάρτην. Ἦχος δ'.

Ὑπὲρ τὴν Πόρνην, Ἀγαθέ, ἀνομήσας, δακρύων ὄμβρους

banished. For thou, my Saviour, hast come, crying to those in Hades: Betake you again into Paradise.

On the Sabbath of the Acathistos Hymn. Plagal Tone iv.

To thee the champion general (See page 457).

On the Sabbath of Lazarus. Tone ii.

As the joy of all things, Christ the truth, the light, the life, the resurrection of the world, is manifested to those on earth, in his goodness, and is become a type of the Resurrection, to all granting divine forgiveness.

On the Lords-day of the Palms. Plagal Tone ii.

On a throne in heaven, on a foal upon earth, borne, O Christ the God, thou didst accept the praise of the Angels, and the hymn of the Children crying out to thee: Blessed is he that cometh to recall Adam.

On the Holy and Great Second-day. Plagal Tone iv.

Jacob bewailed his bereavement of Joseph: yet that noble sat in a chariot honoured as a king; for having not aforetime become a slave to the pleasures of Egypt, he was in return glorified of him that beholdeth the hearts of men, and bestoweth crowns incorruptible.

On the Holy and Great Third-day. Tone ii.

Of the hour of the end, O my soul, taking thought, and dreading the cutting down of the fig tree, diligently cultivate the talent given thee, O wretched one, watching and crying: O may we not remain without the bridal chamber of Christ.

On the Holy and Great Fourth-day. Tone iv.

Though I have transgressed, O Good One,

οὐδαμῶς σοι προσῆξα· ἀλλὰ σιγῇ δεόμενος προσπίπτω σοι, πόθῳ ἀσπαζόμενος τοὺς ἀχράντους σου πόδας, ὅπως μοι τὴν ἄφεσιν, ὡς Δεσπότης, παράσχῃς τῶν ὀφλημάτων κρᾶζοντι, Σωτήρ· Ἐκ τοῦ βορβόρου τῶν ἔργων μου ῥυσαί με.

Εἰς τὴν Ἀγίαν καὶ Μεγάλην Πέμπτην. Ἦχος β'.

Τὸν ἄρτον λαβὼν εἰς χεῖρας ὁ Προδότης, κρυφίως αὐτὰς ἐκτείνει, καὶ λαμβάνει τὴν τιμὴν τοῦ πλάσαντος ταῖς οἰκείαις χερσὶ τὸν ἄνθρωπον· καὶ ἀδιόρθωτος ἔμεινεν Ἰούδας ὁ δούλος καὶ δόλιος.

Εἰς τὴν Ἀγίαν καὶ Μεγάλην Παρασκευήν. Ἦχος πλ. δ'.

Τὸν δι' ἡμᾶς σταυρωθέντα, δεῦτε, πάντες ὑμνήσωμεν· αὐτὸν γὰρ κατείδε Μαρία ἐπὶ τοῦ ξύλου, καὶ ἔλεγεν· Εἰ καὶ Σταυρὸν ὑπομένεις, σὺ ὑπάρχεις ὁ Υἱὸς καὶ Θεὸς μου.

Εἰς τὸ Ἅγιον καὶ Μέγα Σάββατον. Ἦχος β'.

Τὴν ἄβυσσον ὁ κλείσας νεκρὸς ὁράται· καὶ σμύρνη καὶ σιδόνι ἐνειλημμένος, ἐν μνημείῳ κατατίθεται ὡς θνητὸς ὁ Ἀθάνατος. Γυναῖκες δὲ αὐτὸν ἦλθον μυρίσαι, κλαίουσιν πικρῶς καὶ ἐκβοῶσαι· Τοῦτο Σάββατόν ἐστι τὸ ὑπερευλογημένον, ἐν ᾧ Χριστὸς ἀφυπνῶσας, ἀναστήσεται τριήμερος.

Εἰς τὴν Ἀγίαν καὶ Μεγάλην Κυριακὴν τοῦ Πάσχα.

Ἦχος πλ. δ'.

Εἰ καὶ ἐν τάφῳ κατήλθες, Ἀθάνατε, ἀλλὰ τοῦ Ἄδου καθεῖλες τὴν δύναμιν· καὶ ἀνέστης ὡς νικητής, Χριστέ ὁ Θεός, γυναῖξί Μυροφόροις φθεγξάμενος, Χαίρετε, καὶ

above the Adulteress, in nowise do I bring unto thee floods of tears; but in silence beseeching fall down to thee, with longing kissing thine undefiled feet, that thou mayest, as Master, grant me forgiveness of my debts while I cry to thee, O Saviour: From the defilement of my deeds deliver thou me.

On the Holy and Great Fifth-day. Tone ii.

As the Betrayer took the bread into his hands, he secretly stretched them forth, and took the price of him that fashioned with his own hands man; and remained perverse, even Judas the slave and the sly.

On the Holy and Great Paraskevê. Plagal
Tone iv.

Of him that for us was crucified, come, let us all sing; for him did Mary behold on the tree, and spake: Although thou endurest the Cross, thou art my Son, and my God.

On the Holy and Great Sabbath. Tone ii.

He that shutteth up the abyss is beheld dead; and wrapped in myrrh and fine linen, the Immortal One is laid as mortal in the tomb. And women came to anoint him, weeping bitterly and crying out: This Sabbath is exceedingly blessed, whereon Christ awaking, shall rise again the third day.

On the Holy and Great Lord's-day of the Pasch
Plagal Tone iv.

Although into the grave thou didst descend, O Immortal One, yet didst thou destroy the power of Hades; and hast risen again as conqueror, O Christ the God, to the myrrh-bearing women

τοῖς σοῖς Ἀποστόλοις εἰρήνην δωρούμενος, ὁ τοῖς πεσοῦσι παρέχων Ἀνάστασιν.

Εἰς τὴν Κυριακὴν τοῦ Ἀντιπάσχα. Ἦχος πλ. δ'.

Τῇ φιλοπράγμονι δεξιᾷ τὴν ζωοπάροχόν σου πλευράν ὁ Θωμᾶς ἐξηρεύνησε, Χριστέ ὁ Θεός· συγκεκλεισμένων γάρ τῶν θυρῶν ὡς εἰσῆλθες, σὺν τοῖς λοιποῖς Ἀποστόλοις ἐβόα σοι· Κύριος ὑπάρχεις καὶ Θεός μου.

Εἰς τὴν Τετάρτην τῆς Μεσσηπεντηκοστῆς. Ἦχος δ'.

Τῆς Ἑορτῆς τῆς νομικῆς μεσαζούσης, ὁ τῶν ἀπάντων ποιητὴς καὶ Δεσπότης, πρὸς τοὺς παρόντας ἔλεγες, Χριστέ ὁ Θεός· Δεῦτε καὶ ἀρύσασθε ὕδωρ ἀθανασίας. Ὅθεν σοι προσπίπτομεν, καὶ πιστῶς ἐκβοῶμεν· Τοὺς οἰκτιρμούς σου δώρησαι ἡμῖν· σὺ γὰρ ὑπάρχεις πηγὴ τῆς ζωῆς ἡμῶν.

Εἰς τὴν Ἀνάληψιν. Ἦχος πλ. β'.

Τὴν ὑπὲρ ἡμῶν πληρώσας οἰκονομίαν, καὶ τὰ ἐπὶ γῆς ἐνώσας τοῖς οὐρανίοις, ἀνελήφθης ἐν δόξῃ, Χριστέ ὁ Θεός ἡμῶν, οὐδαμόθεν χωριζόμενος, ἀλλὰ μένων ἀδιάστατος, καὶ βοῶν τοῖς ἀγαπῶσί σε· Ἐγὼ εἰμι μεθ' ὑμῶν, καὶ οὐδεὶς καθ' ὑμῶν.

Εἰς τὴν Κυριακὴν τοῦ Πανάγιου Πνεύματος. Ἦχος πλ. δ'.

Ὅτε καταβάς τὰς γλώσσας συνέχες, διεμέριζεν ἔθνη ὁ Ὑψιστος· ὅτε τοῦ πυρὸς τὰς γλώσσας διένειμεν, εἰς ἐνότητά πάντας ἐκάλεσε· καὶ συμφώνως δοξάζομεν τὸ Πανάγιον Πνεῦμα.

saying, Hail, and to thine Apostles giving peace,
thou that to the fallen grantest a Resurrection.
On the Lord's-day of the Antipasch. Plagal
Tone iv.

With meddlesome right hand Thomas probed
thy life-giving side, O Christ the God; for when
though the doors were closed thou didst enter,
with the other Apostles he cried out to thee:
Thou art my Lord and my God.

On the Fourth-day of Mid-pentecost. Tone iv.

When it was the middle of the Feast of the
Law, as the maker and Master of all, unto those
present thou saidst, O Christ the God:—Come
and draw water of immortality. Wherefore to thee
do we fall down, and with faith cry out: Thy
compassions grant thou us; for thou art the
fountain of our life.

On the Receiving-up. Plagal Tone ii.

Having accomplished the œconomy for us, and
united those on earth with those of heaven, thou
wast received up into glory, O Christ our God,
in nowise removed, but remaining unwithdrawn,
and crying out to those that love thee: I am with
you, and no one is against you.

On the Lord's-day of the Pentecost. Plagal
Tone iv.

When the Highest, descending, confounded the
tongues, he divided the nations: when he distrib-
uted the tongues of fire, he called all to unity;
and with one accord we glorify the All-holy Spirit.

ΕΙΣΟΔΙΚΑ ΤΩΝ ΔΕΣΠΟΤΙΚΩΝ ΕΟΡΤΩΝ

Ψαλλόμενα ἐν τῇ Μικρᾷ Εἰσόδῳ τῆς θείας Λειτουργίας.

Εἰς τὴν Ὑψωσιν τοῦ Σταυροῦ.

Ὑψοῦτε Κύριον τὸν Θεὸν ἡμῶν, καὶ προσκυνεῖτε τῷ ὑποποδίῳ τῶν ποδῶν αὐτοῦ, ὅτι ἅγιός ἐστι.

Σῶσον ἡμᾶς, Υἱέ Θεοῦ, ὁ σαρκὶ σταυρωθεὶς, ψάλλοντάς σοι· Ἀλληλούϊα.

Εἰς τὴν Χριστοῦ Γέννησιν.

Ἐκ γαστροῦ πρὸ Ἐωσφόρου ἐγέννησά σε· ὤμοσε Κύριος, καὶ οὐ μεταμεληθήσεται· Σὺ Ἱερεὺς εἰς τὸν αἰῶνα, κατὰ τὴν τάξιν Μελχισεδέκ.

Σῶσον ἡμᾶς, Υἱέ Θεοῦ, ὁ ἐκ Παρθένου τεχθεὶς . . .

Εἰς τὴν Περιτομήν.

Δεῦτε περοσκυνήσωμεν καὶ προσπέσωμεν Χριστῷ.

Σῶσον ἡμᾶς, Υἱέ Θεοῦ, ὁ σαρκὶ περιτμηθεὶς . . .

Εἰς τὰ Θεοφάνεια.

Εὐλογημένος ὁ ἐρχόμενος ἐν Ὄνόματι Κυρίου. Θεὸς Κύριος, καὶ ἐπέφανεν ἡμῖν.

Σῶσον ἡμᾶς, Υἱέ Θεοῦ, ὁ ἐν Ἰορδάνῃ ὑπὸ Ἰωάννου βαπτισθεὶς . . .

Εἰς τὴν Ὑπαπαντὴν.

Ἐγνώρισε Κύριος τὸ σωτήριον αὐτοῦ, ἐναντίον τῶν ἐθνῶν ἀπεκάλυψε τὴν δικαιοσύνην αὐτοῦ.

Σῶσον ἡμᾶς, Υἱέ Θεοῦ, ὁ ἐν ἀγκάλαις τοῦ δικαίου Συμεὼν βασταχθεὶς . . .

Εἰς τὸν Εὐαγγελισμόν.

Εὐαγγελίζεσθε ἡμέραν ἐξ ἡμέρας τὸ σωτήριον τοῦ Θεοῦ ἡμῶν.

EISODIKA OF THE FEASTS OF OUR LORD

Sung in the Little Entrance of the divine Liturgy.

On the Exaltation of the Cross.

Exalt ye the Lord our God, and adore the footstool of his feet, for he is holy.

Save us, O Son of God, who wast crucified in the flesh; we sing to thee: Alleluia.

On the Nativity of Christ.

Out of a womb before the Day-star have I begotten thee: the Lord hath sworn, and will not repent:—Thou art a Priest for ever, according to the order of Melchisedec.

Save us, O Son of God, who wast born of a Virgin . . .

On the Circumcision.

Come let us adore and fall down to Christ.

Save us, O Son of God, who wast circumcised in the flesh . . .

On the Theophany.

Blessed is he that cometh in the Name of the Lord. The Lord is God, and hath appeared unto us.

Save us, O Son of God, who wast baptized by John in Jordan . . .

On the Hypapantê.

The Lord hath made known his salvation, before the nations hath he revealed his righteousness.

Save us, O Son of God, who wast carried in the arms of righteous Symeon . . .

On the Annunciation.

Evangelize ye, from day to day, the salvation of our God.

Σώσον ἡμᾶς, Υἱέ Θεοῦ, ὁ δι' ἡμᾶς σαρκωθεῖς . . .

Εἰς τὴν Μεταμόρφωσιν.

Ὅτι παρὰ σοὶ πηγὴ ζωῆς, Κύριε, καὶ ἐν τῷ φωτί σου ὁψόμεθα φῶς.

Σώσον ἡμᾶς, Υἱέ Θεοῦ, ὁ ἐν τῷ ὄρει τῷ Θαβὼρ μεταμορφωθείς . . .

Εἰς τὴν Κυριακὴν τῶν Βαΐων.

Εὐλογημένος ὁ ἔρχόμενος ἐν ὀνόματι Κυρίου. Θεὸς Κύριος, καὶ ἐπέφανεν ἡμῖν.

Σώσον ἡμᾶς, Υἱέ Θεοῦ, ὁ ἐπὶ πύλου ὄνου καθεσθείς . . .

Εἰς τὴν Ἀγίαν καὶ Μεγάλην Κυριακὴν τοῦ Πάσχα.

Ἐν Ἐκκλησίαις εὐλογεῖτε τὸν Θεόν, Κύριον ἐκ πηγῶν Ἰσραήλ.

Σώσον ἡμᾶς, Υἱέ Θεοῦ, ὁ ἀναστὰς ἐκ νεκρῶν . . .

Εἰς τὴν Ἀνάληψιν.

Ἀνέβη ὁ Θεὸς ἐν ἀλαλαγμῷ, Κύριος ἐν φωνῇ σάλπιγγος.

Σώσον ἡμᾶς, Υἱέ Θεοῦ, ὁ ἐν δόξῃ ἀναληφθεῖς ἀφ' ἡμῶν εἰς τοὺς οὐρανοὺς . . .

Εἰς τὴν Κυριακὴν τῆς Πεντηκοστῆς.

Ὑψώθητι, Κύριε, ἐν τῇ δυνάμει σου, ᾗσομεν καὶ ψαλοῦμεν τὰς δυναστείας σου.

Σώσον ἡμᾶς, Παράκλητε ἀγαθέ . . .



Save us, O Son of God, who wast incarnate
for us . . .

On the Transfiguration.

For with thee is a fountain of life, O Lord,
and in thy light shall we see light.

Save us, O Son of God, who wast transfigured
on mount Thabor . . .

On the Lord's-day of the Palms.

Blessed is he that cometh in the Name of the
Lord. The Lord is God, and hath appeared
unto us.

Save us, O Son of God, who didst sit upon
the foal of an ass . . .

On the Holy and Great Lord's-day of the Pasch.

In the Churches bless ye God, the Lord from
the fountains of Israel.

Save us, O Son of God, who didst rise again
from the dead.

On the Ascension.

God is gone up with a shout, the Lord with
the sound of a trumpet.

Save us, O Son of God, who wast taken up
from us with glory into the heavens . . .

On the Lord's-day of the Pentecost.

Be thou exalted, O Lord, in thy power, we
will sing and praise thy mighty acts.

Save us, good Paraclete . . .



ΑΠΟΔΥΣΕΙΣ ΤΩΝ ΔΕΣΗΟΤΙΚΩΝ ΕΟΡΤΩΝ

Λεγόμεναι εἰς τὸν Ἑσπερινόν, εἰς τὸν Ὅρθρον, καὶ εἰς
τὴν Λειτουργίαν.

Εἰς τὴν Ὑψωσιν τοῦ Σταυροῦ.

Ὁ ἀναστὰς ἐκ νεκρῶν, Χριστὸς ὁ . . .

Εἰς τὴν Χριστοῦ Γέννησιν.

Ὁ ἐν σπηλαίῳ γεννηθεὶς, καὶ ἐν φάτνῃ ἀνακλιθεὶς,
διὰ τὴν ἡμῶν σωτηρίαν, Χριστὸς ὁ . . .

Εἰς τὴν Περιτομήν.

Ὁ ἐν τῇ ὀγδόῃ ἡμέρᾳ σαρκὶ περιτμηθῆναι καταδεξά-
μενος, διὰ τὴν ἡμῶν σωτηρίαν, Χριστὸς ὁ . . .

Εἰς τὰ Θεοφάνεια.

Ὁ ἐν Ἰορδάνῃ ὑπὸ Ἰωάννου βαπτισθῆναι καταδεξάμε-
νος, διὰ τὴν ἡμῶν σωτηρίαν, Χριστὸς ὁ . . .

Εἰς τὴν Ὑπαπαντήν.

Ὁ ἐν ἀγκάλαις τοῦ δικαίου Συμεὼν βασταχθῆναι κατα-
δεξάμενος, διὰ τὴν ἡμῶν σωτηρίαν, Χριστὸς ὁ . . .

Εἰς τὸν Εὐαγγελισμόν.

Ὁ δι' ἡμᾶς σαρκωθῆναι καταδεξάμενος, διὰ τὴν ἡμῶν
σωτηρίαν, Χριστὸς ὁ . . .

Εἰς τὴν Μεταμόρφωσιν.

Ὁ ἐν τῷ Ὁρει τῷ Θαβὼρ μεταμορφωθείς ἐν δόξῃ,
ἐνώπιον τῶν ἀγίων αὐτοῦ Μαθητῶν καὶ Ἀποστόλων,
Χριστὸς ὁ . . .

Εἰς τὸ Σάββατον τοῦ Λαζάρου.

Ὁ ἀναστὰς ἐκ νεκρῶν, Χριστὸς ὁ . . .

DISMISSALS OF THE FEASTS OF OUR LORD

To be said in the Hesperinos, in the Orthros,
and in the Liturgy.

On the Exaltation of the Cross.

He that rose again from the dead, Christ our . . .

On the Nativity of Christ.

He that was born in a cave, and laid in a manger, for our salvation, Christ our . . .

On the Circumcision.

He that deigned to be circumcised in the flesh on the eighth day, for our salvation, Christ our . . .

On the Theophany.

He that deigned to be baptized by John in Jordan, for our salvation, Christ our . . .

On the Hypapantê.

He that deigned to be carried in the arms of righteous Symeon, for our salvation, Christ our . . .

On the Annunciation.

He that for us deigned to be incarnate, for our salvation, Christ our . . .

On the Transfiguration.

He that was transfigured on Mount Thabor, before his holy Disciples and Apostles, Christ our . . .

On the Sabbath of Lazarus.

He that rose again from the dead, Christ our . . .

Εἰς τὴν Κυριακὴν τῶν Βαΐων.

‘Ο ἐπὶ πώλου ὄνου καθεσθῆναι καταδεξάμενος, διὰ τὴν ἡμῶν σωτηρίαν, Χριστὸς ὁ . . .

- Εἰς τὴν αὐτὴν Κυριακὴν, ἐσπέρας· καὶ μέχρι τῆς Μεγάλης Τετάρτης.

‘Ερχόμενος ὁ Κύριος ἐπὶ τὸ ἐκούσιον Πάθος, διὰ τὴν ἡμῶν σωτηρίαν, Χριστὸς ὁ . . .

Εἰς τὴν Ἀγίαν καὶ Μεγάλην Πέμπτην.

‘Ο δι’ ὑπερβάλλουσιν ἀγαθότητα ὁδὸν ἀρίστην τὴν ταπεινῶσιν ὑποδείξας, ἐν τῷ νίψαι τοὺς πόδας τῶν Μαθητῶν, καὶ μέχρι Σταυροῦ καὶ Ταφῆς συγκαταβάς ἡμῖν, Χριστὸς ὁ . . .

Εἰς τὴν Ἀκολουθίαν τῶν ἀγίων Παθῶν.

‘Ο ἐμπτυσμούς, καὶ μαστίγας, καὶ κολαφισμούς, καὶ Σταυρόν, καὶ θάνατον ὑπομείνας, διὰ τὴν τοῦ κόσμου σωτηρίαν, Χριστὸς ὁ . . .

Εἰς τὴν Ἀγίαν καὶ Μεγάλην Παρασκευὴν.

‘Ο δι’ ἡμᾶς τοὺς ἀνθρώπους, καὶ διὰ τὴν ἡμετέραν σωτηρίαν, τὰ φρικτὰ Πάθη, καὶ τὸν Ζωοποιὸν Σταυρόν, καὶ τὴν ἐκούσιον ταφὴν σαρκὶ καταδεξάμενος, Χριστὸς ὁ . . .

Εἰς τὸ Ἅγιον καὶ Μέγα Σάββατον ἐν τῇ Λειτουργίᾳ, εἰς τὴν Ἀγίαν καὶ Μεγάλην Κυριακὴν τοῦ Πάσχα, καὶ καθ’ ὅλην τὴν Διακαινήσιμον Ἑβδομάδα.

‘Ο ἀναστάς ἐκ νεκρῶν, Χριστὸς ὁ . . .

Εἰς τὴν Κυριακὴν τοῦ Ἀγίου Θωμᾶ.

‘Ο τὸν θάνατον πατήσας, καὶ τὸν Θωμᾶν πληροφορήσας, Χριστὸς ὁ . . .

On the Lord's-day of the Palms.

**He that deigned to sit on the foal of an ass,
for our salvation, Christ our . . .**

On the same Lord's-day, at eventide; and until
the Great Fourth-day.

**The Lord coming to his voluntary Passion, for
our salvation, Christ our . . .**

On the Holy and Great Fifth-day.

**He that through his exceeding goodness shewed
lowliness to be the best way, when he washed
the feet of the Disciples, and condescended even
to the Cross and Grave for us, Christ our . . .**

At the Office of the holy Passion.

**He that endured spittings, and scourgings, and
buffetings, and the Cross, and death, for the sal-
vation of the world, Christ our . . .**

On the Holy and Great Paraskevê.

**He that for us men, and for our salvation,
accepted in the flesh, the terrible Passion, and
life-giving Cross, and voluntary burial, Christ
our . . .**

On the Holy and Great Sabbath in the Liturgy,
on the Holy and Great Lord's-day of the Pasch,
and throughout the whole of the Renewal
Week.

He that rose again from the dead, Christ our . . .

On the Lord's-day of Saint Thomas.

**He that trampled upon death, and convinced
Thomas, Christ our . . .**

Εἰς τὴν Ἀνάληψιν.

Ὁ ἐν δόξῃ ἀναληφθεὶς ἀφ' ἡμῶν εἰς τοὺς οὐρανοὺς, καὶ ἐν δεξιᾷ καθίσας τοῦ Θεοῦ καὶ Πατρὸς, Χριστὸς ὁ . . .

Εἰς τὴν Κυριακὴν τῆς Πεντηκοστῆς.

Ὁ ἐν εἵδει πυρίνων γλωσσῶν οὐρανόθεν καταπέμψας τὸ Πανάγιον Πνεῦμα ἐπὶ τοὺς ἁγίους αὐτοῦ Μαθητὰς καὶ Ἀποστόλους, Χριστὸς ὁ . . .

Εἰς τὴν αὐτὴν Κυριακὴν, ἑσπέρας.

Ὁ ἐκ τῶν Πατρικῶν καὶ Θεϊκῶν κόλπων κενώσας ἑαυτὸν, καὶ ἐξ οὐρανοῦ ἐπὶ τῆς γῆς κατελθὼν, καὶ τὴν ἡμετέραν ὄλην ἀναλαβόμενος φύσιν, καὶ θεώσας αὐτήν· μετὰ δὲ ταῦτα εἰς οὐρανοὺς αὔθις ἀνελθὼν, καὶ ἐν δεξιᾷ καθίσας τοῦ Θεοῦ καὶ Πατρὸς, τό τε θεῖον, καὶ ἅγιον, καὶ ὁμοούσιον, καὶ ὁμοδύναμον, καὶ ὁμόδοξον, καὶ συναϊδιον Πνεῦμα καταπέμψας ἐπὶ τοὺς ἁγίους αὐτοῦ Μαθητὰς καὶ Ἀποστόλους, καὶ διὰ τούτου φωτίσας μὲν αὐτοὺς, δι' αὐτῶν δὲ πᾶσαν τὴν Οἰκουμένην, Χριστὸς ὁ ἀληθινὸς Θεὸς ἡμῶν· ταῖς πρεσβείαις τῆς παναχράντου καὶ παναμώμου ἁγίας αὐτοῦ Μητρός, τῶν ἁγίων, ἐνδόξων, πανευφήμων, Θεοκηρύκων, καὶ Πνευματοφόρων Ἀποστόλων, καὶ πάντων τῶν Ἀγίων, ἐλεῆσαι καὶ σῶσαι ἡμᾶς, ὡς ἀγαθὸς καὶ φιλόανθρωπος.



ΕΥΧΗ ΕΠΙ ΜΕΤΑΝΟΟΥΝΤΩΝ.

Κύριε Ἰησοῦ Χριστέ, Υἱὲ τοῦ Θεοῦ τοῦ ζῶντος, ποιμὴν καὶ ἀμνέ, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου, ὁ τὸ δά-

On the Receiving-up.

He that was received up from us with glory into the heavens, and sat down at the right hand of the God and Father, Christ our . . .

On the Lord's-day of the Pentecost.

He that sent down from heaven the All-holy Spirit, in the likeness of fiery tongues, upon his holy Disciples and Apostles, Christ our . . .

On the same Lord's-day, at eventide.

He that emptied himself out of the bosom of the Father and God, and descended from heaven upon the earth, and took our whole nature, and deified it; and after this ascended again into the heavens, and sat down at the right hand of the God and Father, and sent down the divine, and holy, and consubstantial, and like-powerful, and like-glorious, and co-eternal Spirit upon his holy Disciples and Apostles, and thereby did enlighten them, and through them all the Universe, Christ our true God; at the intercessions of his all-undefiled and all-blameless holy Mother, of the holy, glorious, all-famous, God-proclaiming, and Spirit-bearing Apostles, and of all the Saints, have mercy on us and save us, since he is good and loveth man.



PRAYER FOR PENITENTS.

O Lord Jesu Christ, Son of the living God, shepherd and lamb, who takest away the sin of the world, who forgavest the debt to the two debtors, and didst grant the sinful woman remis-

νειον χαρισάμενος τοῖς δυσὶ χρεωφειλέταις, καὶ τῇ ἁμαρτωλῷ δούῃ ἀφесιν ἁμαρτιῶν αὐτῆς· αὐτός, Δέσποτα, ἄνες, ἀφες, συγχώρησον τὰς ἁμαρτίας, τὰς ἀνομίας, τὰ πλημμελήματα, τὰ ἐκούσια, καὶ τὰ ἀκούσια, τὰ ἐν γνῶσει, τὰ ἐν ἀγνοίᾳ, τὰ ἐν παραβάσει καὶ παρακοῇ γενόμενα παρὰ τῶν δούλων σου τούτων. Καὶ εἴ τι, ὡς ἄνθρωποι σάρκα φοροῦντες, καὶ τὸν κόσμον οἰκοῦντες, ἐκ τοῦ διαβόλου ἐπλανήθησαν, εἴτε ἐν λόγῳ, εἴτε ἐν ἔργῳ, εἴτε ἐν γνῶσει, εἴτε ἐν ἀγνοίᾳ, εἴτε λόγον ἱερέως κατεπάτησαν, ἢ ὑπὸ κατάραν ἱερέως ἐγένοντο, εἴτε τῷ ἰδίῳ ἀναθέματι ὑπέπεσον, ἢ ὅρκῳ ὑπήχθησαν· αὐτός, ὡς ἀγαθὸς καὶ ἀμνησίκακος Δεσπότης, τούτους τοὺς δούλους σου λόγῳ λυθῆναι εὐδόκησον, συγχωρῶν αὐτοῖς καὶ τὸ ἴδιον ἀνάθεμα, καὶ τὸν ὅρκον, κατὰ τὸ μέγα σου ἔλεος. Ναί, Δέσποτα φιλάνθρωπε Κύριε, ἐπάκουσον ἡμῶν δεομένων τῆς σῆς ἀγαθότητος ὑπὲρ τῶν δούλων σου τούτων, καὶ πάριδε, ὡς πολυέλεος, τὰ πταίσματα αὐτῶν ἅπαντα· ἀπάλλαξον αὐτοὺς τῆς αἰωνίου κολάσεως. Σὺ γὰρ εἶπας, Δέσποτα· Ὅσα ἂν δήσητε ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν τῷ οὐρανῷ, καὶ ὅσα ἂν λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν τῷ οὐρανῷ. Ὅτι σὺ εἶ μόνος ἀναμάρτητος, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, σὺν τῷ ἀνάρχῳ σου Πατρί, καὶ τῷ Παναγίῳ, καὶ ἀγαθῷ, καὶ ζωοποιῷ σου Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.



sion of her sins: do thou thyself, O Master, pardon, remit, forgive the sins, the iniquities, the faults, voluntary, and involuntary, which in knowledge, in ignorance, in transgression and disobedience have been committed by these thy servants. And if, as being men that wear flesh, and inhabit the world, they have been deceived by the devil, either in word, or in deed, or in knowledge, or in ignorance, or if they have trampled upon the word of the Priest, or have come under the curse of the Priest, or have fallen under their own imprecation, or have bound themselves with an oath: do thou thyself, as a good Master, and one that is unmindful of evil, be pleased that these thy servants may be loosed by thy word, forgiving them their own curse, and oath, according to thy great mercy. Yea, O Master, Lord that lovest man, hearken to us that beseech thy goodness for these thy servants, and overlook, since thou art very merciful, all their stumblings: deliver them from eternal punishment. For thou, O Master, hast said: Whatsoever ye shall bind upon earth, shall be bound in heaven, and whatsoever ye shall loose upon earth, shall be loosed in heaven. For thou alone art sinless, and to thee we send up glory, with thine unoriginate Father, and thine All-holy, and good, and life-giving Spirit, now, and ever, and unto the ages of the ages. Amen.



ΕΥΧΗ ΤΩΝ ΚΟΛΥΒΩΝ.

Ὅ πάντα τελεσφορήσας τῷ λόγῳ σου, Κύριε, καὶ κελεύσας τῇ γῇ παντοδαπούς ἐκφύειν καρπούς, εἰς ἀπόλαυσιν καὶ τροφήν ἡμετέραν· ὁ τοῖς σπέρμασι τοὺς τρεῖς Παῖδας καὶ Δανιὴλ τῶν ἐν Βαβυλῶνι ἀβροδιαίτων λαμπροτέρους ἀναδείξας· αὐτός, πανάγαθε Βασιλεῦ, καὶ τὰ σπέρματα ταῦτα σὺν τοῖς διαφόροις καρποῖς εὐλόγησον, καὶ τοὺς ἔξ αὐτῶν μεταλαμβάνοντας ἀγιάσον· ὅτι εἰς δόξαν σὴν, καὶ εἰς τιμὴν τοῦ Ἀγίου (τοῦ δε), ταῦτα προετέθησαν παρὰ τῶν σῶν δούλων, καὶ εἰς μνημόσυνον τῶν ἐν εὐσεβεῖ τῇ πίστει τελειωθέντων. Παράσχου δέ, Ἀγαθέ, τοῖς τε εὐτρεπίσασι ταῦτα, καὶ τοῖς τὴν μνήμην ἐπιτελοῦσι, πάντα τὰ πρὸς σωτηρίαν αἰτήματα, καὶ τῶν αἰώνιων σου ἀγαθῶν τὴν ἀπόλαυσιν· πρεσβεῖαις τῆς παναχράντου Δεσποίνης ἡμῶν Θεοτόκου καὶ ἀειπαρθένου Μαρίας, τοῦ Ἀγίου (τοῦ δε), οὐ καὶ τὴν μνήμην ἐπιτελοῦμεν, καὶ πάντων σου τῶν Ἀγίων. Ὅτι σὺ εἶ ὁ εὐλογῶν καὶ ἀγιάζων τὰ σύμπαντα, Χριστέ ὁ Θεὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, σὺν τῷ ἀνδρῶν σου Πατρί, καὶ τῷ Παναγίῳ, καὶ ἀγαθῷ, καὶ ζωοποιῷ σου Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.



ΕΥΧΗ ΕΙΣ ΜΕΤΑΛΛΗΨΙΝ ΣΤΑΦΥΛΗΣ,

Τῇ ς. τοῦ Αὐγούστου.

Εὐλόγησον, Κύριε, τὸν καρπὸν τοῦτον τῆς ἀμπέλου τὸν νέον, ὃν διὰ τῆς τοῦ ἀέρος εὐκραςίας, καὶ τῶν

PRAYER FOR THE KOLYBA.

Thou that hast brought all things to maturity by thy word, O Lord, and commanded the earth to bring forth all manner of fruits, for our enjoyment and nourishment; who on seeds didst make the three Children and Daniel fairer than all that lived daintily in Babylon; do thyself, O all-good King, bless these seeds also with the diverse fruits, and hallow those that partake of them; for unto thy glory, and in honour of Saint N., are these things set forth of thy servants, and in memory of those that in the pious faith are deceased. Grant, moreover, O Good One, both to those that have prepared these things, and to those that celebrate this memorial, their petitions unto salvation, and the enjoyment of thine eternal good things; at the intercessions of our all-undefiled Lady, Theotokos and ever virgin Mary, of Saint N., whose memory also we celebrate, and of all thy Saints. For thou art he that blesseth and halloweth all things, O Christ our God, and to thee we send up glory, together with thine unoriginate Father, and thine All-holy, and good, and life-giving Spirit, now, and ever, and unto the ages of the ages. Amen.



PRAYER AT PARTAKING OF THE VINTAGE,

On the 6th of August.

Bless, O Lord, this new fruit of the vine, which through the good temperature of the air, and the drops of rain, and the serenity of the seasons,

σταγόνων τῆς βροχῆς, καὶ τῆς τῶν καιρῶν γαλήνης εἰς ταύτην τὴν ὠριμωτάτην στάσιν ἐλθεῖν εὐδόκησας, ἵνα ἡ ἐν ἡμῖν τοῖς ἔξ αὐτοῦ τοῦ γεννήματος τῆς ἀμπέλου μεταλαμβάνουσιν, εἰς εὐφροσύνην, καὶ τοῖς προσενέγκασι δῶρον, εἰς ἐξίλασμόν ἁμαρτιῶν, διὰ τοῦ ἱεροῦ καὶ ἁγίου Σώματος καὶ Αἵματος τοῦ Χριστοῦ σου· μεθ' οὗ εὐλογητός εἶ, σὺν τῷ Παναγίῳ, καὶ ἀγαθῷ, καὶ ζωοποιῷ σου Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.



ΕΥΧΗ ΕΙΣ ΤΟ ΕΥΔΟΓΗΣΑΙ ΤΑ ΒΑΙΑ,

Τῇ Κυριακῇ τῶν Βαΐων.

Κύριε ὁ Θεὸς ἡμῶν, ὁ καθήμενος ἐπὶ τῶν Χερουβίμ· ὁ ἐξεγείρας τὴν δυναστείαν, καὶ αποστείλας τὸν Μονογενῆ σου Υἱόν, τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν, ἵνα σώσῃ τὸν κόσμον διὰ τοῦ Σταυροῦ, τῆς Ταφῆς, καὶ τῆς Ἀναστάσεως αὐτοῦ· οὗ παραγενομένου ἐν Ἱερουσαλὴμ ἐπὶ τὸ ἐκούσιον Πάθος, ὁ λαὸς ὁ καθήμενος ἐν σκότει καὶ σκιᾷ θανάτου, λαβόντες τὰ τῆς νίκης σύμβολα, τοὺς κλάδους τῶν δένδρων, καὶ τὰ Βαῖα τῶν φοινίκων, τὴν Ἀνάστασιν προεμήνυσαν· αὐτός, Δέσποτα, καὶ ἡμᾶς, τοὺς κατὰ μίμησιν ἐκείνων τῇ προεορτίῳ ταύτῃ ἡμέρᾳ Βαῖα καὶ κλάδους δένδρων ἐν χερσὶ φέροντας, διατήρησον· καί, ὡς ἐκεῖνοι οἱ ὄχλοι καὶ οἱ Παῖδες, τὸ Ὡσαννά σοι βοῶντας, διαφύλαξον· ὅπως ἐν ὕμνοις καὶ ψαλμοῖς πνευματικαῖς καταξιωθῶμεν τῆς ζωοποιοῦ καὶ τριημέρου Ἀναστάσεως, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν· μεθ'

thou hast been pleased should come to this fully ripe condition, that it may be in us that partake of this fruit of the vine, unto rejoicing, and to those that have offered it a gift unto expiation of sins, through the sacred and holy Body and Blood of thy Christ; with whom thou art blessed, together with thine All-holy, and good, and life-giving Spirit, now, and ever, and unto the ages of the ages. Amen.



PRAYER FOR BLESSING THE PALMS,

On the Lord's-day of the Palms.

O Lord our God, that sittest upon the Cherubim; who didst raise up thy might, and send forth thine Only-begotten Son, our Lord Jesus Christ, that he might save the world through his Cross, Grave, and Resurrection; who having come to Jerusalem unto his voluntary Passion, the people that sat in darkness and the shadow of death, taking the symbols of victory, even boughs of trees, and Branches of Palm trees, did by anticipation proclaim his Resurrection: do thyself, O Master, preserve us also, who in imitation of them bear in our hands Palm-branches, and boughs of trees; and keep us, who like those multitudes and the children, cry out to thee Hosanna: that with hymns and spiritual songs we may be vouchsafed to participate in the celebration of the life-giving Resurrection on the third day, in Christ Jesus our Lord; with whom thou art blessed,

οὐ εὐλογητὸς εἶ, σὺν τῷ Παναγίῳ, καὶ ἀγαθῷ, καὶ ζωοποιῷ σου Πνεύματι, νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.



ΕΥΧΗ ΕΙΣ ΤΟ ΕΥΛΟΓΗΣΑΙ ΕΔΕΣΜΑΤΑ ΚΡΕΩΝ,

Τῇ Ἀγίᾳ καὶ Μεγάλῃ Κυριακῇ τοῦ Πάσχα.

Ὁ Ἱερεὺς· Εὐλογητὸς ὁ Θεὸς ἡμῶν.

Τό, Χριστὸς ἀνέστη. Ἐκ γ'.

Εἴτα, Τοῦ Κυρίου δεηθῶμεν.

Ἐπίσκεψαι, Κύριε Ἰησοῦ Χριστέ, ὁ Θεὸς ἡμῶν, τὰ ἐδέσματα τῶν Κρεῶν, καὶ ἀγίασον αὐτά, ὡς ἡγίασας τὸν ἁμνόν, ὃν σοι προσήγαγεν ὁ πιστὸς Ἀβραάμ, καὶ τὸν ἁρνόν, ὃν περ Ἀβελ σοὶ προσήνεγκεν εἰς ὀλοκάρπωσιν· ὁμοίως καὶ τὸν μόσχον τὸν σιτευτόν, ὃν θῆσαι ἐκέλευσας τῷ υἱῷ σου τῷ πεπλανημένῳ, καὶ πάλιν ἐπανελθόντι πρὸς σέ· ἵνα, καθὼς αὐτὸς ἠξιώθη τῆς σῆς χάριτος ἀπολαῦσαι, οὕτω καὶ τῶν ἁγιασθέντων ὑπὸ σοῦ, καὶ εὐλογηθέντων ἀπολαύσωμεν εἰς τροφήν πάντων ἡμῶν. Σὺ γάρ εἶ ἡ ἀληθινή τροφή, καὶ ὁ δοτήρ τῶν ἀγαθῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, σὺν τῷ ἀνάρχῳ σου Πατρί, καὶ τῷ Παναγίῳ, καὶ ἀγαθῷ, καὶ ζωοποιῷ σου Πνεύματι, νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.



ΕΥΧΗ ΕΙΣ ΤΟ ΕΥΛΟΓΗΣΑΙ ΤΥΡΟΝ ΚΑΙ ΩΑ,

Τῇ αὐτῇ ἡμέρᾳ.

Δέσποτα Κύριε, ὁ Θεὸς ἡμῶν, ὁ κτίστης καὶ δημιουργὸς τῶν ἀπάντων, εὐλόγησον τὸ Γάλα τὸ πεπηγός, σὺν

together with thine All-holy, and good, and life-giving Spirit, now, and ever, and unto the ages of the ages. Amen.



PRAYER FOR BLESSING FLESH MEAT,

On the Holy and Great Lord's-day of the Pasch.

The Priest: **Blessed is our God.**

Christ is risen from the dead. Thrice.

Then: **Let us beseech the Lord.**

Regard, O Lord Jesu Christ, our God, these Flesh meats, and hallow them, as thou didst hallow the lamb, which faithful Abraham brought unto thee, and the ram, which Abel offered to thee for a holocaust; likewise the fatted calf also, which thou didst command to be slain for thy son that had erred, and was returned again unto thee; that, like as he was vouchsafed to enjoy thy grace, so we also may enjoy what is hallowed and blessed by thee, for the nourishment of us all. For thou art the true nourishment, and giver of all good things, and to thee we send up glory, together with thine unoriginate Father, and thine All-holy, and good, and life-giving Spirit, now, and ever, and unto the ages of the ages. Amen.



PRAYER FOR BLESSING CHEESE AND EGGS,

On the same day.

O Master, Lord, our God, the creator and maker of all things, bless this curdled Milk, and there-

αὐτῷ δὲ καὶ τὰ Ὁά· ἡμᾶς δὲ συντήρησον ἐν τῇ χρη-
στότητί σου, ὅπως οἱ μεταλαμβάνοντες αὐτῶν, τῶν
σῶν ἀφθονοπαρόχων δωρεῶν ἐμπλησθῶμεν, καὶ τῆς
ἀνεκκλήτου σου ἀγαθότητος. Ὅτι σὸν τὸ κράτος, καὶ
σοῦ ἐστὶν ἡ Βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, τοῦ
Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἁγίου Πνεύματος, νῦν
καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.



ΛΟΥΟΣ ΚΑΤΗΧΗΤΙΚΟΣ
ΤΟΥ ΕΝ ΑΓΙΟΙΣ ΠΑΤΡΟΣ ΗΜΩΝ ΙΩΑΝΝΟΥ ΤΟΥ
ΧΡΥΣΟΣΤΟΜΟΥ,

Εἰς τὴν λαμπροφόρον ἡμέραν τῆς Ἀναστάσεως, λεγό-
μενος ὑπὸ τοῦ Ἱερέως ἐν τῇ Ἀπολύσει τῆς Λειτουργίας.

Εὐλόγησον, Πάτερ.

Εἰ τις εὐσεβὴς καὶ φιλόθεος, ἀπολαύετω τῆς καλῆς
ταύτης καὶ λαμπρᾶς πανηγύρεως. Εἰ τις δοῦλος εὐγνώμων,
εἰσελθέτω χαίρων εἰς τὴν χαρὰν τοῦ Κυρίου αὐτοῦ.
Εἰ τις ἔκαμε νηστεύων, ἀπολαύετω νῦν τὸ δηνάριον.
Εἰ τις ἀπὸ τῆς πρώτης ὥρας εἰργάσατο, δεχέσθω σήμερον
τὸ δίκαιον ὄφλημα. Εἰ τις μετὰ τὴν τρίτην ἦλθεν, εὐ-
χαρίστως ἑορτασάτω. Εἰ τις μετὰ τὴν ἑκτην ἔφθασε,
μηδὲν ἀμφιβαλέτω· καὶ γὰρ οὐδὲν ζημιούται. Εἰ τις
ὕστέρησεν εἰς τὴν ἑννάτην, προσελθέτω, μηδὲν ἐνδοι-
ζων. Εἰ τις εἰς μόνην ἔφθασε τὴν ἐνδεκάτην, μὴ φοβηθῇ
τὴν βραδύτητα· φιλότιμος γὰρ ὢν ὁ Δεσπότης, δέχεται

with the Eggs also; and preserve us in thy bounty, that we that partake thereof may be filled with thy generously bestowed gifts, and thine ineffable goodness. For thine is the might, and thine is the Kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto the ages of the ages. Amen.



CATECHETICAL DISCOURSE
OF OUR FATHER AMONG THE SAINTS JOHN
CHRYSOSTOM,

For the light-bearing day of the Resurrection,
to be said of the Priest at the Dismissal of the
Liturgy.

Bless, Father.

If any be pious and a lover of God, let him enjoy this beautiful and bright festal gathering. If any be a prudent servant, let him joyfully enter into the joy of his Lord. If any be weary with fasting, let him obtain now the denarius. If any have worked from the first hour, let him receive to-day the just reward. If any have come after the third, let him keep festival with thanksgiving. If any have arrived after the sixth, let him be in no uncertainty; for assuredly he shall lose nothing. If any have delayed until the ninth, let him approach nothing doubting. If any have arrived only at the eleventh, let him not fear on account

τὸν ἔσχατον, καθάπερ καὶ τὸν πρῶτον· ἀναπαύει τὸν
 τῆς ἐνδεκάτης, ὡς τὸν ἐργασάμενον ἀπὸ τῆς πρώτης·
 καὶ τὸν ὕστερον ἐλεεῖ, καὶ τὸν πρῶτον θεραπεύει·
 κἀκείνῳ δίδωσι, καὶ τούτῳ χαρίζεται· καὶ τὰ ἔργα δέχεται,
 καὶ τὴν γνῶμην ἀσπάζεται· καὶ τὴν πρᾶξιν τιμᾷ, καὶ
 τὴν πρόθεσιν ἐπαινεῖ. Οὐκοῦν εἰσέλθετε πάντες εἰς τὴν
 χαρὰν τοῦ Κυρίου ἡμῶν· καὶ πρῶτοι, καὶ δεύτεροι, τὸν
 μισθὸν ἀπολαύετε. Πλούσιοι, καὶ πένητες, μετ' ἀλλήλων
 χορεύσατε. Ἐγκρατεῖς, καὶ βᾶθυμοι, τὴν ἡμέραν τιμήσατε.
 Νηστεύσαντες, καὶ μὴ νηστεύσαντες, εὐφράνθητε σήμερον.
 Ἡ τράπεζα γέμει, τρυφήσατε πάντες. Ὁ μόσχος πολὺς,
 μηδεὶς ἐξέλη πεινῶν. Πάντες ἀπολαύετε τοῦ συμποσίου
 τῆς πίστεως. Πάντες ἀπολαύετε τοῦ πλούτου τῆς χρησ-
 τότητος. Μηδεὶς θρηνεῖτω πενίαν· ἐφάνη γὰρ ἡ κοινὴ
 βασιλεία. Μηδεὶς ὀδυρέσθω πταίσματα· συγγνώμη γὰρ
 ἐκ τοῦ τάφου ἀνέτειλε. Μηδεὶς φοβείσθω θάνατον·
 ἡλευθέρωσε γὰρ ἡμᾶς ὁ τοῦ Σωτῆρος θάνατος. Ἐσβεσεν
 αὐτόν, ὑπ' αὐτοῦ κατεχόμενος. Ἐσκύλευσε τὸν Ἄδην,
 ὁ κατελθὼν εἰς τὸν Ἄδην. Ἐπίκρανεν αὐτόν, γευσάμενον
 τῆς σαρκὸς αὐτοῦ· καὶ τοῦτο προλαβὼν Ἡσαΐας, ἐβόησεν·
 Ὁ Ἄδης, φησὶν, ἐπικράνθη, συναντήσας σοι κάτω.
 Ἐπικράνθη, καὶ γὰρ κατηργήθη. Ἐπικράνθη, καὶ γὰρ
 ἐνεπαίχθη. Ἐπικράνθη, καὶ γὰρ ἐνεκρώθη. Ἐπικράνθη,
 καὶ γὰρ καθηρέθη. Ἐπικράνθη, καὶ γὰρ ἐδεσμεύθη·
 Ἐλαβε σῶμα, καὶ Θεῷ περιέτυχεν. Ἐλαβε γῆν, καὶ συνήν-
 τησεν οὐρανῷ. Ἐλαβεν ὅπερ ἔβλεπε, καὶ πέπτωκεν
 ὅθεν οὐκ ἔβλεπε. Ποῦ σου, θάνατε, τὸ κέντρον; ποῦ

of his lateness; for the Master, being liberal, receiveth the last, even as the first: he refresheth him that cometh at the eleventh, as him that hath worked from the first; yea on the last he hath mercy, and for the first hath a care: yea to that he giveth, and to this granteth: yea the works he accepteth, and the pupose welcometh: yea the deed he honoureth, and the will commendeth. Therefore enter ye all into the joy of our Lord: yea ye first, and ye second, obtain the reward. Ye rich, and ye poor, celebrate together. Ye temperate, and ye careless, honour the day. Ye that have fasted, and ye that have not fasted, rejoice to-day. The table is full, fare ye all sumptuously. The calf is ample, let none depart hungry. Enjoy ye all the banquet of faith. Enjoy ye all the riches of bounty. Let none lament his poverty; for the common Kingdom hath appeared. Let none bewail his stumblings; for forgiveness hath arisen out of the grave. Let none fear death; for the Saviour's death hath liberated us. He hath extinguished it, by being seized thereof. He hath despoiled Hades, who descended into Hades. He exasperated Hades, when it tasted of his flesh: and anticipating this, Esaias cried out:—Hades, saith he, is exasperated, by encountering thee below. It is exasperated, for truly it is abolished. It is exasperated, for truly it is mocked. It is exasperated, for truly it is slain. It is exasperated, for truly it is destroyed. It is exasperated, for truly it is bound. It took a body, and lighted upon God. It took

σου, ὦ Ἄδῃ, τὸ νίκος; Ἀνέστη Χριστός, καὶ σὺ καταβέβλησαι. Ἀνέστη Χριστός, καὶ πεπτώκασι δαίμονες. Ἀνέστη Χριστός, καὶ χαίρουσιν Ἄγγελοι. Ἀνέστη Χριστός, καὶ ζωὴ πολιτεύεται. Ἀνέστη Χριστός, καὶ νεκρὸς οὐδεὶς ἐπὶ μνήματος. Χριστὸς γάρ, ἐγερθεὶς ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων ἐγένετο. Αὐτῷ ἡ δόξα, καὶ τὸ κράτος, εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Καὶ ψάλλεται τὸ Τροπάριον τοῦ Ἀγίου, εἰς τὸν
Ἦχον πλ. δ'.

Ἦ τοῦ στόματός σου (Ὅρα σελ. 338).



ΑΚΟΛΟΥΘΙΑ ΤΟΥ ΤΡΙΣΑΓΙΟΥ.

Ὁ Ἱερεὺς·

Εὐλογητὸς ὁ Θεός. Ὁ Ἅγιος ὁ Θεός, ἐκ γ'. Δόξα. Καὶ νῦν. Παναγία Τριάς. Κύριε ἐλέησον, ἐκ γ'. Δόξα. Καὶ νῦν. Πάτερ ἡμῶν. Ὅτι σοῦ ἐστὶν ἡ Βασιλεία (Ὅρα σελ. 190).

Εἶτα ψάλλονται τὰ ἐπόμενα Τροπάρια εἰς Ἦχον δ'.

Μετὰ πνευμάτων δικαίων τετελειωμένων, τὴν ψυχὴν τοῦ δούλου σου, Σῶτερ, ἀνάπαυσον, φυλάττων αὐτὴν εἰς τὴν μακαρίαν ζωὴν, τὴν παρὰ σοῦ, φιλόνηρωπε.

Εἰς τὴν κατάπαυσίν σου, Κύριε, ὅπου πάντες οἱ Ἅγιοί σου ἀναπαύονται, ἀνάπαυσον καὶ τὴν ψυχὴν τοῦ δούλου σου, ὅτι μόνος ὑπάρχεις φιλόνηρωπος.

clay, and encountered heaven. It took what it saw, and is fallen by what it saw not. Where is thy sting, O death? where is thy victory, O Hades? Christ is risen, and thou art overthrown. Christ is risen, and the demons are fallen. Christ is risen, and the Angels rejoice. Christ is risen, and life reigneth. Christ is risen, and none is dead in the tomb. For Christ, being risen from the dead, is become the first-fruits of those that have fallen asleep, To him be glory, and might, unto the ages of the ages. Amen.

And there is sung the Troparion of the Saint to the 4th pl. Tone.

The grace of thy mouth (See page 339).



THE ORDER OF THE TRISAGION.

The Priest:

Blessed is our God. O Holy God, thrice. Glory. Both now. O All-holy Trinity. Lord, have mercy, thrice. Glory. Both now. Our Father. For thine is the Kingdom (See page 191). Then are sung the following Troparia, to the fourth Tone.

With the righteous souls that have finished their course, give repose, O Saviour, to the soul of thy servant, keeping it unto that blessed life that is with thee, O lover of man.

In thy rest, O Lord, where all thy Saints repose, give repose to the soul also of thy servant, for thou lovest man.

Δόξα . . .

Σὺ εἶ ὁ Θεὸς ὁ καταβάς εἰς Ἀθην, καὶ τὰς δδύνας
λύσας τῶν πεπεδημένων· αὐτὸς καὶ τὴν ψυχὴν τοῦ δούλου
σου, Σῶτερ, ἀνάπαυσον.

Καὶ νῦν . . .

Θεοτοκίον. Ἡ μόνη ἀγνή καὶ ἀχραντος Παρθένος, ἡ
Θεὸν ἀσπόρως κηύσασα, πρέσβευε τοῦ σωθῆναι τὴν
ψυχὴν τοῦ δούλου σου.

Ὁ Διάκονος (Γ', ὁ Ἱερεὺς)·

Ἐλέησον ἡμᾶς, ὁ Θεός, κατὰ τὸ μέγα ἔλεός σου· δεό-
μεθά σου, ἐπάκουσον, καὶ ἐλέησον.

Ὁ Χορός· Κύριε ἐλέησον. Ἐκ γ'.

Ἔτι δεόμεθα ὑπὲρ ἀναπαύσεως τῆς ψυχῆς τοῦ κεκοι-
μημένου δούλου τοῦ Θεοῦ (τοῦ δε), καὶ ὑπὲρ τοῦ συγχω-
ρηθῆναι αὐτῷ πᾶν πλημμέλημα ἐκούσιόν τε καὶ ἀκούσιον.

Ὁ Χορός· Κύριε ἐλέησον. Ἐκ γ'.

Ὅπως Κύριος ὁ Θεὸς τάξῃ τὴν ψυχὴν αὐτοῦ ἔνθα οἱ
δίκαιοι ἀναπαύονται. Τὰ ἐλέη τοῦ Θεοῦ, τὴν Βεσιλείαν
τῶν οὐρανῶν, καὶ ἄφεσιν τῶν αὐτοῦ ἁμαρτιῶν, παρὰ
Χριστοῦ τοῦ ἀθανάτου Βασιλέως καὶ Θεοῦ ἡμῶν αἰτησώ-
μεθα.

Ὁ Χορός· Κύριε ἐλέησον.

Τοῦ Κυρίου δεηθῶμεν.

Ὁ Ἱερεὺς ἐκφώνων·

Ὁ Θεὸς τῶν πνευμάτων καὶ πάσης σαρκός, ὁ τὸν
θάνατον καταπατήσας, τὸν δὲ διάβολον καταργήσας, καὶ
ζωὴν τῷ κόσμῳ σου δωρησάμενος· αὐτός, Κύριε, ἀνά-

Glory . . .

Thou art the God that went down into Hades, and loosed the pains of those that were bound: do thou thyself, O Saviour, give repose to the soul also of thy servant.

Both now . . .

Theotokion. O only chaste and undefiled Virgin, who didst without seed conceive God, intercede that the soul of thy servant may be saved.

The Deacon (or the Priest):

Have mercy on us, O God, according to thy great mercy: we beseech thee, hearken, and have mercy.

The Choir: Lord, have mercy. Three.

Again, we beseech for the repose of the soul of the servant of God who hath fallen asleep N., and that he may be forgiven every fault, voluntary and involuntary.

The Choir: Lord, have mercy. Three.

That the Lord God would order his soul, where the righteous repose. The mercies of God, the Kingdom of the heavens, and remission of his sins, let us ask of Christ our immortal King and God.

The Choir: Lord, have mercy.

Let us beseech the Lord.

The Priest aloud:

O God of all spirits and of all flesh, who hast trampled upon death, brought to naught the devil, and given life to thy world: do thou thyself, O Lord, give repose to the soul of thy servant that

παυσον τὴν ψυχὴν τοῦ κεκοιμημένου δούλου σου (τοῦ δε), ἐν τόπῳ φωτεινῷ, ἐν τόπῳ χλοερῷ, ἐν τόπῳ ἀναψύξεως, ἐνθα ἀπέδρα ὁδύνη, λύπη, καὶ στεναγμός· πᾶν ἁμάρτημα τὸ παρ' αὐτοῦ πραχθὲν ἐν λόγῳ, ἢ ἔργῳ, ἢ διανοίᾳ, ὡς ἀγαθὸς καὶ φιλόανθρωπος Θεός, συγχώρησον· ὅτι οὐκ ἔστιν ἄνθρωπος, δς ζήσεται, καὶ οὐχ ἁμαρτήσῃ· σὺ γὰρ μόνος ἐκτὸς ἁμαρτίας ὑπάρχεις· ἡ δικαιοσύνη σου δικαιοσύνη εἰς τὸν αἰῶνα, καὶ ὁ λόγος σου ἀλήθεια.

“Ὅτι σὺ εἶ ἡ ἀνάστασις, ἡ ζωὴ, καὶ ἡ ἀνάπαυσις τοῦ κεκοιμημένου δούλου σου (τοῦ δε), Χριστέ ὁ Θεὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, σὺν τῷ ἀνάρχῳ σου Πατρί, καὶ τῷ Παναγίῳ, καὶ ἀγαθῷ, καὶ ζωοποιῷ σου Πνεύματι, νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός· Ἀμήν.



hath fallen asleep N., in a lightsome place, in a verdant place, in a place of refreshing, whence pain, sorrow, and sighing have fled away: every sin committed by him in word, or in deed, or in thought, do thou, as a good God and lover of man, forgive; for there is no man that shall live, and not sin; for thou only art without sin; thy righteousness is righteousness for ever, and thy word is truth.

For thou art the resurrection, the life, and the repose of thy servant that has fallen asleep N., O Christ our God, and to thee we send up glory, with thine unoriginate Father, and thine All-holy, and good, and life-giving Spirit, now, and ever, and unto the ages of the ages.

The Choir: **Amen.**



ΣΗΜΕΙΩΣΕΙΣ.



ΕΣΠΕΡΙΝΟΣ.

Εἰ μὲν ἐνδύονται ὁ, τε Ἱερεὺς, καὶ ὁ Διάκονος εἰς τὴν ἀρχὴν τοῦ Ἑσπερινοῦ, ταύτης ἐπιστάσης, εἰσέρχεται ὁ Ἱερεὺς σὺν τῷ Διακόνῳ εἰς τὸ Ἱερατεῖον· καὶ αἰτήσαντος τοῦ Διακόνου εὐλογίαν ἐπὶ τὸ Στοιχάριον αὐτοῦ καὶ τὸ Ὠράριον, ἐνδύονται ἑκάτερος τὰς οἰκείας στολὰς. Καὶ ἐξελθὼν ὁ Διάκονος, καὶ στὰς ἐν τῷ συνήθει τόπῳ, λέγει· **Εὐλόγησον, Δέσποτα.** Ὁ δὲ Ἱερεὺς προσκυνήσας, καὶ ἀσπασάμενος τὴν ἀγίαν Τράπεζαν, ποιεῖ Εὐλογητόν. Εἰ δὲ μὴ ἐνδύονται ἀμφότεροι εἰς τὴν ἀρχὴν τοῦ Ἑσπερινοῦ, ὁ Ἱερεὺς φέρων τὸ Ἐπιτραχήλιον, ποιεῖ Εὐλογητόν, ὁ δὲ Διάκονος ἐνδύεται εἰς τὸ γ'. Ἀντίφωνον τοῦ Ψαλτηρίου, καὶ λέγει τὴν Μικρὰν Συναπτὴν (εἰ δὲ μὴ ἐστὶ στιχολογία, ἐνδύεται, τοῦ Προσημακοῦ λεγομένου, καὶ λέγει τὴν Μεγάλην Συναπτὴν). Εἰς δὲ τὴν Εἴσοδον ὁ Ἱερεὺς ἐνδύεται καὶ τὸ Φελόνιον.

Κατὰ τὴν Διακαινήσιμον Ἑβδομάδα, ὡς καὶ ἐν τῇ Ἀποδόσει τοῦ Πάσχα, ἀντὶ τοῦ, **Εὐλογητὸς ὁ Θεὸς ἡμῶν**, εἴθισται λέγειν· **Δόξα τῇ ἀγίᾳ, καὶ ὁμοουσίῳ, καὶ ζωοποιῷ, καὶ ἀδιαιρέτῳ Τριάδι, πάντοτε.** Ὁμοίως ἐν ὅλῳ τῷ καιρῷ τοῦ Πάσχα, ἀντὶ τοῦ, **Δεῦτε προσκυνήσωμεν**, καὶ τοῦ Τρισαγίου. ψάλλεται τρίς **Χριστὸς ἀνέστη** ("Ορα σελ. 442).

NOTES.



HESPERINOS.

If both the Priest and the Deacon vest at the beginning of the Hesperinos, when this is come, the Priest, together with the Deacon, entereth into the Sanctuary; and the Deacon having asked a blessing upon his Stoicharion and the Orarion, each putteth on his proper vestments. And the Deacon going out, and standing in the accustomed place, saith: **Bless, Master.** And the Priest adoring, and kissing the holy Table, saith the Blessing. But if both vest not at the beginning of the Hesperinos, the Priest wearing the Epitrachelion, saith the Blessing; but the Deacon vesteth at the third Antiphon of the Psalter, and saith the Little Synapte (but if there be no stichologia, he vesteth, as the Procemiac is being said, and saith the Great Synapte). But at the Entrance the Priest putteth on the Phelonion also.

Throughout Renewal week, and on the Apodosis of the Pasch, instead of, **Blessed is our God,** it is usual to say: **Glory to the holy, and consubstantial, and life-giving, and undivided Trinity, always.** In like manner throughout all Paschal time, instead of, **Come let us adore,** and the Trisagion, there is sung thrice, **Christ is risen** (See page 443).

Ἐν ταῖς μεγάλαῖς Ἑορταῖς, χάριν συντομίας, εἴθισται παρα-
λείπειν τοὺς Στίχους ἀπὸ τοῦ, **Θοῦ, Κύριε**, καὶ μεταβαίνειν
τὸν πρῶτον Χορὸν εἰς τὸν Στίχον τὸν ἀρμόδιον ἀναλόγως τῆς
ποσότητος τῶν ἐπομένων Στιχηρῶν.

Ἐν ἐλλείψει τοῦ Διακόνου, ὁ Ἱερεὺς λέγει τὰ Διακονικά· ἔτι
καὶ· **Σοφία· ὀρθοί· καὶ· Ἑσπέρας Προκειμένον· καὶ· εἰς τὸ**
τέλος τῆς Ἀκολουθίας· Σοφία.

Τὸ Ψαλτήριον ὅλον διαιρεῖται εἰς Καθίσματα εἴκοσι, καὶ
πάλιν ἕκαστον Κάθισμα ὑποδιαιρεῖται εἰς στάσεις τρεῖς. Εἰς
δὲ τὸ τέλος ἐκάστης στάσεως ψάλλεται· **Δόξα· Καὶ νῦν.**
Ἀλληλούϊα. Ἀλληλούϊα. Ἀλληλούϊα. Δόξα σοι, ὁ Θεός.
Τρίς (ἐν δὲ τῇ τρίτῃ ἐπαναλήψει, ἐὰν ἔπηται ἡ Ἐκτενή,
ἐπισυνάπτεται· ἡ ἐλπίς ἡμῶν, **Κύριε, δόξα σοι·** εἰ δὲ μή).
Κύριε ἐλέησον. Τρίς. Δόξα· Καὶ νῦν.

Ἐν ὅλαις ταῖς Κυριακαῖς στιχολογία τοῦ Ψαλτηρίου ἐν τῷ
Ἑσπερινῷ οὐ γίνεται· ὡσαύτως καὶ ἐν ταῖς Παραμοναῖς τῶν
Δεσποτικῶν Ἑορτῶν. Ἐν δὲ ταῖς Παραμοναῖς τῶν Ἑορτῶν
τῶν Ἀγίων στιχολογεῖται ἡ πρώτη στάσις τοῦ **Μακάριος ἀνὴρ.**

Ὅσάκις ἂν μέλλῃ ὁ Διάκονος θυμιᾶν, πρόσσεισι τῷ Ἱερεῖ,
καὶ λέγει· **Εὐλόγησον, Δέσποτα, τὸ θυμίαμα.** Καὶ ὁ Ἱερεὺς
εὐλογεῖ αὐτό, λέγων· **Εὐλογητὸς ὁ Θεὸς ἡμῶν, πάντοτε· νῦν,**
καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. Ἐν δὲ
ἐλλείψει τοῦ Διακόνου, θυμιᾷ ὁ Ἱερεὺς.

Εἰ εἰσὶ πολλοὶ Ἱερεῖς συλλειτουργοῦντες, ψάλλουσιν ἔξωθεν
ἡμικύκλιον ἀποτελοῦντες ἐν τῷ μέσῳ τοῦ Ναοῦ τό, **Φῶς ἱλαρόν,**
μεχρὶ τοῦ, καὶ Ἅγιον Πνεῦμα Θεόν, ἀπὸ δὲ τοῦ Βήματος τὸ

On great Feasts it is usual, for the sake of shortening to omit the Stichoi from, **Set a watch**, and for the first Choir to pass on to whatever Stichos is required by the quantity of the Stichera.

In the absence of the Deacon, the Priest saith the parts of the Deacon; and moreover: **Wisdom! upright! and: The Evening Prokeimenon;** and at the end of the Office: **Wisdom.**

The whole Psalter is divided into twenty Kathismata, and again each Kathisma is subdivided into three staseis. And at the end of each stasis there is sung: **Glory; Both now. Alleluia. Alleluia. Alleluia. Glory to thee, the God.** Thrice (and in the third repetition, if the Extensé followeth, there is added: **our hope art thou, O Lord, glory to thee;** but if not). **Lord, have mercy.** Thrice. **Glory; Both now.**

On all Lord's-days there is no stichologia of the Psalter in the Hesperinos; likewise also on the Vigils of Feasts of our Lord. But on the Vigils of Feasts of the Saints there is recited the first stasis of, **Blessed is the man.**

As often soever as the Deacon is going to cense, he cometh up to the Priest, and saith: **Bless, Master, the incense.** And the Priest blesseth it, saying: **Blessed is our God, always: now, and ever, and unto the ages of the ages. Amen.** But in the absence of the Deacon, the Priest censeth.

If there are many Priests celebrating together, they sing outside, forming a semicircle in the middle of the Nave, **O gladsome light,** as far as, **and Holy Spirit, God,** but the remainder from the Bema; and after it there is sung

ἐπίλοιπον· καὶ μετ' αὐτὸ ψάλλεται τὸ Προκείμενον τῆς ἡμέρας,
ἅπαξ ἐκ τοῦ Βήματος, καὶ δις ἔξωθεν.

Ἐν ταῖς μὴ ἑορταστέοις ἡμέραις Εἰσοδος οὐ γίνεται, ὅθεν
τῶν Ὁραιῶν Πιλῶν μενόντων κεκλεισμένων, μετὰ τὸ, **Φῶς
ἱλαρόν**, καὶ τὸ Προκείμενον, εὐθὺς ἀναγινώσκεται τὸ, **Κατα-
ξίωσον**, καὶ ἀκολουθῶς ἡ Ἑκτενής, **Πληρώσωμεν τὴν ἐσπε-
ρινὴν δέησιν ἡμῶν**, κτλ.

Μετὰ τὸν Τίτλον ἐκάστου Ἀναγνώτματος ἐκ τῆς Παλαιᾶς
Διαθήκης ἐκφωνεῖ ὁ Διάκονος (ἢ ἐν ἐλλείψει αὐτοῦ ὁ Ἱερεὺς)·
Σοφία· Πρόσχωμεν. Εἰ δὲ ἐκ τῆς Καινῆς Διαθήκης εἰσὶ τὰ
Ἀναγνώσματα, εἰς ἕκαστον ἐκφωνεῖ ὁ Διάκονος **Πρόσχωμεν**.
Καὶ ἀπαγγέλλαντος τοῦ Ἀναγνώστου τὸν Τίτλον, πάλιν ο
αὐτός· **Σοφία· Πρόσχωμεν**.

Κατὰ τὴν νῦν ἐπικρατοῦσαν συνήθειαν, ἐὰν ἡ Ἀρτοκλασία,
ψαλλομένου ἑνὸς κατ' ἐκλογὴν Στιχηροῦ ἐκ τῆς Λιτῆς. ὁ
Διάκονος λαμβάνει τὸ Θυματόν, καὶ ἐξέρχεται ὁμοῦ μετὰ
τοῦ Ἱερέως, καὶ ἵστανται ἐν τῷ μέσῳ τοῦ Ναοῦ, ὅπου οἱ
πέντε ἄρτοι, καὶ ὁ οἶνος, καὶ τὸ ἄλαιον κείνται· τότε ὁ Διάκονος
λέγει· **Ἐλέησον ἡμᾶς, ὁ Θεός** (Ὁρα σελ. 32). **Ἐτι δεό-
μεθα ὑπὲρ τοῦ διαφυλαχθῆναι. Ἐτι δεόμεθα καὶ ὑπὲρ τοῦ
εἰσακοῦσαι.** Ὁ Ἱερεὺς· **Ἐπάκουσον ἡμῶν ὁ Θεός**. **Εἴτα·
Εἰρήνη πᾶσι.** Ὁ Χορός· **Καὶ τῷ πνεύματί σου.** Ὁ Ἱερεὺς·
Δέσποτα, πολυέλεε Κύριε Ἰησοῦ Χριστέ. Καὶ εὐθὺς ψάλλεται
τό, Θεοτόκε Παρθέने (Ὁρα σελ. 52—56), ἢ ἐν τῇ Διακαινη-
σίμῳ Ἐξοδομάδι, **Χριστὸς ἀνέστη** (Ὁρα σελ. 442), καὶ ὁ
Ἱερεὺς θυμᾷ τοὺς Ἄρτους. Τούτου πληρωθέντος, λέγει ὁ
Διάκονος· **Τοῦ Κυρίου δεηθῶμεν.** Ὁ Χορός· **Κύριε ἐλέησον.**

the Prokeimenon of the day once from the Bema, and twice from the outside.

On days that are not feasts no Entrance taketh place, wherefore the Beautiful Gates remaining closed, after, **O gladsome light**, and the Prokeimenon, there is straightway read, **Vouchsafe**, and then in due order the Ektenê,

Let us complete our evening entreaty, etc.

After the Title of every Lesson from the Old Testament the Deacon saith aloud (or in his absence the Priest): **Wisdom! Let us attend**. But if the Lessons are from the New Testament, at each one the Deacon saith aloud: **Let us attend**. And the Reader having announced the Title, he saith again: **Wisdom! Let us attend**.

According to the custom now obtaining, if there is an Artoklasia, as one Sticheron selected from the Litê is being sung, the Deacon taketh the Censer, and cometh out together with the Priest; and they stand in the middle of the Church, where the five loaves, and the wine, and the oil are lying; then the Deacon saith: **Have mercy on us, O God** (See page 33). Again, we beseech for the protection. Again, we beseech that the Lord our God. The Priest: **Hearken to us, O God**. Then: **Peace to all**. The Choir: **And to thy spirit**. The Priest: **O Master, very merciful Lord Jesu Christ**. And straightway there is sung: **Theotokos, Virgin** (See pages 53—57), or in Renewal Week, **Christ is risen** (See page 443), and the Priest censeth the Loaves. This ended the Deacon saith: **Let us beseech the Lord**. The Choir: **Lord, have mercy**. And the Priest blesseth the Loaves, saying the Prayer:

Καὶ ὁ Ἱερεὺς εὐλογεῖ τοὺς Ἄρτους, λέγων τὴν Εὐχὴν· **Κύριε Ἰησοῦ Χριστέ** (Ὅρα σελ. 56). Εἶτα ψάλλεται τρίς τό,

Πλούσιοι ἐπτάχουσιν, καὶ μετ' αὐτὸ τὰ Ἀπόστιχα.

Ἰστέον δέ, ὅτι ὁ εὐλογηθεὶς Ἄρτος ἐστὶν ἀλεξητήριοιον παντοίων κακῶν, εἰ μετὰ πίστεως λαμβάνοιτο.

Ἐκάστη τῶν Δεσποτικῶν Ἑορτῶν ἔχει ἰδιαίτερον χαρακτηριστικὸν ἐν τῇ Ἀπολύσει (Ὅρα σελ. 468—472)· ἀλλ' ἐν ταῖς μεθεόρτοις αὐτῶν Κυριακαῖς, ἡ Ἀπολύσις φέρει τα χαρακτηριστικὰ καὶ τῆς τυχεύσης Ἑορτῆς, καὶ τῆς Κυριακῆς· ὥς, **Ὁ ἐν σπηλαίῳ γεννηθεὶς, καὶ ἐν φάτνῃ ἀνακλιθεὶς (ἢ. Ὁ ἐν Ἰορδάνῃ ὑπὸ Ἰωάννου βαπτισθῆναι καταδεξάμενος), διὰ τὴν ἡμῶν σωτηρίαν, καὶ ἀναστὰς ἐκ νεκρῶν, Χριστὸς ὁ ἀληθινὸς Θεὸς ἡμῶν.**

Ἐν ταῖς Ἑορταῖς, εἰς τό, **Κύριε ἐκέκραξα**, ψαλλονται τὰ ἰδιώμελα, ἢ τὰ Προσόμοια τῆς Ἑορτῆς εἰς 5'. (ἀρχῆς γινομένης ἀπὸ τοῦ Στίχου, **Ἐὰν ἀνομίας παρατηρήσης**). **Δόξα· Καὶ νῦν·** τὸ Δοξαστικὸν τῆς Ἑορτῆς. Μετὰ δὲ τὴν Εἴσοδον, λέγεται τὸ Προκείμενον τῆς ἡμέρας. Εἰς τὸν Στίχον, τὰ Ἀπόστιχα τῆς Ἑορτῆς· **Δόξα· Καὶ νῦν·** τὸ Δοξαστικὸν τῆς Ἑορτῆς.

Μετὰ τὸ Τρισάγιον, κτλ., τὸ Ἀπολυτίκιον τῆς Ἑορτῆς.

Εἰ τύχοι ἐν Κυριακῇ Ἅγιος ἔχων Δοξαστικὸν τοῦ Ἐσπερινοῦ, καὶ τῶν Ἀποστίχων, εἰς τό, **Κύριε ἐκέκραξα**, ψάλλονται Στιχηρὰ Ἀναστάσιμα τῆς Ὀκτωήχου 5'. καὶ τοῦ τυχόντος Ἀγίου δ'. **Δόξα·** τοῦ Ἀγίου· **Καὶ νῦν·** τὸ πρῶτον Θεοτοκίον τοῦ Ἦχου. Εἰς δὲ τὸν Στίχον, τὰ Ἀναστάσιμα Στιχηρὰ τῆς Ὀκτωήχου· **Δόξα·** τοῦ Ἀγίου· **Καὶ νῦν·** Θεοτοκίον τῆς Ὀκτω-

O Lord Jesu Christ (See page 57). Then is sung thrice. **The rich have become poor**, and after this the Aposticha.

And note that the blessed Bread is a preventative of all manner of evils, if it be received with faith.

Each Feast of our Lord hath its proper characteristic in the Apolysis (See pages 469—473); but on their after-holydays that are Lord's-days, the Apolysis hath the characteristic of both the concurring Feast, and of the Lord's-day: as, **He that was born in a cave, and laid in a manger** (or, **He that deigned to be baptized by John in Jordan**), for our salvation, and rose again from the dead, Christ our true God.

On Feasts, at, **O Lord, I have cried**, there are sung the Idiomela, or the Prosonoma of the Feast in six (beginning at the Stichos, **If iniquities thou wilt be extreme to mark**). **Glory; Both now;** the Doxastikon of the Feast. And after the Entrance, there is said the Prokeimenon of the day. At the Stichos, the Aposticha of the Feast: **Glory; Both now;** the Doxastikon of the Feast. After the Trisagion, etc., the Apolytikion of the Feast.

If there occur on a Lord's-day a Saint having the Doxastikon of the Hesperinos, and of the Aposticha, at, **O Lord, I have cried**, there are sung six Stichera of the Resurrection, out of the Oktoechos, and four of the concurring Saint: **Glory;** of the Saint; **Both now;** the first Theotokion of the Tone. And at the Stichos, the Stichera of the Resurrection, out of the Oktoechos: **Glory;** of the Saint; **Both now;** a Theotokion out of the Oktoechos, of the Tone of the Doxastikon. After the Trisagion, etc.,

ήχου, σίμφωνον τῷ Ἠχῷ τοῦ Δουξαστικοῦ. Μετὰ τὸ Τρισάγιον, κτλ., τὸ Ἀναστάσιμον Ἀπολυτίκιον. **Δόξα** τοῦ Ἀγίου. **Καὶ νῦν** Θεοτοκίον εἰς τὸν αὐτὸν Ἠχον ἐκ τῆς Ὀκτωήχου.



ΟΡΘΡΟΣ.

Εἰς τὴν ἀρχὴν τοῦ Ὁρθρου, εἰσελθὼν ὁ Ἱερεὺς ἐν τῷ ἀγίῳ Βήματι, καὶ βαλὼν Ἐπιτραχήλιον, ποιεῖ Εὐλογητὸν· ψαλλομένων δὲ τῶν Ἀναβαθμῶν, εἰσέρχεται ἅμα τῷ Διακόνῳ ἐντὸς τοῦ Βήματος, καὶ εὐλογήσαντος τοῦ Ἱερέως τὸ Στοιχάριον, ἐνδύνονται ἐκάτερος τὰς οἰκείας στολὰς.

Κατὰ τὴν νῦν ἐπικρατοῦσαν συνήθειαν, εὐλογήσαντος τοῦ Ἱερέως, εὐθὺς ἀρχόμεθα τοῦ Τρισαγίου, τοῦ, **Παναγία Τριάς** τοῦ, **Πάτερ ἡμῶν**. Ὅτι σοῦ ἐστιν. Εἵτα τὰ Τροπάρια· **Σῶσον, Κύριε, τὸν λαόν σου. Δόξα**· Ὁ ὑψωθεὶς ἐν τῷ **Σταυρῷ**· **Καὶ νῦν**· **Προστασία φοβερὰ**· καὶ τὰ λοιπά.

Ἐν ταῖς Κυριακαῖς ἀπὸ τῆς κβ'. τοῦ Σεπτεμβρίου μέχρι τῆς Κυριακῆς τοῦ Ἀσώτου, ἐν τῇ Κυριακῇ τῶν Βαΐων, τοῦ Ἀντιπάσχα, τῆς Πεντηκοστῆς, ἐν ὅλαις ταῖς Δεσποτικαῖς ἑορταῖς, καὶ τισὶν ἐτέραις, ἀντὶ τοῦ δεκάτου ἐβδόμου Καθίσματος τοῦ Ψαλτηρίου, ἧ τοῦ Ἀμώμου, λέγεται ὁ Πολυέλεος. Ἔστι δὲ Πολυέλεος τῶν μὲν Δεσποτικῶν ἑορτῶν καὶ τῶν Ἀγίων οἱ Ψαλμοὶ ρλδ'. καὶ ρλε'. **Αἰνεῖτε τὸ Ὄνομα Κυρίου**, καὶ τό, **Ἐξομολογέσθαι τῷ Κυρίῳ**, τῶν δὲ Θεομητορικῶν ἑορτῶν, ὁ Ψαλμὸς μδ'. **Ἐξηρεύετο ἡ καρδιά μου**. Ὁ Ψαλμὸς ρλζ'. **Ἐπὶ τὸν ποταμὸν Βαβυλῶνος**, ἀναγινώσκεται τῇ Κυριακῇ τῆς Ἀπόκρεω καὶ τῆς Τυρινῆς.

the Apolytikion of the Resurrection: **Glory;** of the Saint;
Both now; a Theotokion to the same Tone, out of the
 Oktoechos.



ORTHROS.

At the beginning of the Orthros, the Priest entering into the holy Bema, and putting on the Epitrachelion, saith the Blessing: and when the Anavathmoi are being sung, he entereth, together with the Deacon, within the Bema, and the Priest having blessed the Stoicharion, each putteth on his proper vestments.

According to the custom now obtaining, as soon as the Priest hath blessed, we straightway begin the Trisagion; **O All-holy Trinity; Our Father; For thine is.** Then the Troparia: **Save thy people, O Lord. Glory; Thou that wast of thine own will; Both now; Defence, terrible;** and the rest.

On Lord's-days from the 22nd of September until the Lord's-day of the Prodigal, on the Lord's-day of the Palms, of the Antipasch, and of the Pentecost, on all Feasts of our Lord, and on certain others, instead of the seventeenth Kathisma of the Psalter, to wit the Amomos, there is said the Polyeleos. Now the Polyeleos of Feasts of our Lord and of the Saints consisteth of Psalms cxxxiv and cxxxv; **Praise ye the Name of the Lord,** and, **Confess ye to the Lord;** and that of Feasts of the Mother of God, of Psalm xliv, **My heart hath broken forth.** Psalm cxxxvi, **By the river of Babylon,** is read on the Lord's-day of the Apocreo, and on that of the Tyrine.

Κατὰ τὴν τῆς Μεγάλης Ἐκκλησίας διατύπωσιν, ἡ τάξις τοῦ
Εὐαγγελίου γίνεται, ἢ μετὰ τὸ Προκείμενον, ἢ μετὰ τὴν
Καταβάσιαν τῆς Η΄. Ὡδῆς τῶν Κανόνων.

Ὁ στιχολογείται ἡ Τιμιωτέρα ἐν ταῖς Δαισποτικαῖς καὶ Οσο-
μητορικαῖς Ἑορταῖς (Ἐλ μὴ τύχωσιν αἱ Ἑορταὶ τῆς Θεοτόκου
ἐν Κυριακῇ, τότε γὰρ πρῶτον στιχολογείται ἡ Τιμιωτέρα, καὶ
ἔπειτα ψάλλεται ἡ ἐννάτη Ὡδὴ τῆς Ἑορτῆς). Ὁμοίως οὐ
στιχολογείται ἐν τῇ Ἑορτῇ τῶν Τριῶν Ἱεραρχῶν.

Ἐὰν ὁ τυχὼν Ἄγιος ἔχη Αἶνους, ἀντὶ τῶν δύο Στίχων, **Ἀνάσ-
τηθι, Κύριε ὁ Θεός μου, καί. Ἐξομολογήσομαί σοι, Κύριε,**
λέγονται οἱ κατάλληλοι, οὔτινες ἀπαντῶνται συνήθως ἐν τοῖς
Ἀποιτίχοις τοῦ Ἑσπερινοῦ.

Τὸ πρῶτον τῶν Ἀναστασίμων Τροπαρίων εἰς τὸ τέλος τῆς
Μεγάλης Δοξολογίας κατ' ἔθος ψάλλεται ἐν πάσῃ Κυριακῇ.
Ἡ δὲ Ἑκτερὴς καὶ τὰ λοιπὰ γίνεται μυστικῶς ἐντὸς τοῦ
Βήματος παρὰ τοῦ Ἱερέως.

Ἐν ταῖς Ἑορταῖς, εἰς τό, **Θεὸς Κύριος**, ψάλλεται τὸ Ἀπο-
λυτίκιον τῆς Ἑορτῆς· εἴτα τὸ Ψαλτήριον καὶ ὁ Πολυέλεος
μετὰ τῶν Καθισμάτων τῆς Ἑορτῆς κατὰ σειράν, τὸ Α΄. Ἀντί-
φωνον τῶν Ἀναβαθμῶν τοῦ Δ΄. Ἦχον, τὸ Προκείμενον τῆς
Ἑορτῆς, τό, **Πᾶσα πνοή**, τὸ Εὐαγγέλιον τῆς Ἑορτῆς, ὁ Ν΄.
Ψαλμὸς μετὰ τῶν Ἰδιομέλων, καὶ οἱ Κανόνες τῆς Ἑορτῆς
μετὰ τῶν Καταβασιῶν. Μετὰ τὴν Συναπτὴν τῆς γ΄. Ὡδὴς
λέγεται τὸ Κάθισμα (ἢ ἐν τισι μεγάλας Ἑορταῖς, ἢ Ὑπακοῇ)
τῆς Ἑορτῆς. μετὰ τὴν Συναπτὴν τῆς ς΄ Ὡδῆς, τὸ Κοντάκιον

According to the direction of the Great Church, the place of the Gospel is either after the Prokeimenon, or after the Katabasia of the Eighth Ode of the Canons.

The Timiotera is not recited on Feasts of our Lord, or of the Mother of God (Unless the Feasts of the Theotokos fall on the Lord's-day, for then the Timiotera is first recited, and afterwards there is sung the ninth Ode of the Feast). Likewise it is not recited on the Feast of the Three Hierarchs.

If there occur a Saint having Ainoi, instead of the two Stichoi, **Arise, O Lord my God, and, I will confess to thee, O Lord,** there are said proper ones, which are usually to be found in the Aposticha of the Hesperinos.

The first Troparion of the Resurrection at the end of the Great Doxology is by custom sung on every Lord's-day. And the Ektenê and the rest is said secretly by the Priest within the Bema.

On Feasts, at, **The Lord is God,** there is sung the Apolytikion of the Feast; then the Psalter and the Polyeleos with the Kathismata of the Feast in order, the first Antiphon of the Anavathmoi of the fourth Tone, the Prokeimenon of the Feast, then. **Let every breath,** the Gospel of the Feast, the 50th Psalm with the Idiomela; and the Canons of the Feast with the Katabasiai. After the Synapte of the third Ode there is said the Kathisma (or on certain great Feasts, the Hypakoë) of the Feast; after the Synapte of the sixth Ode, the Kontakion of the Feast, likewise also the Oikos, and the Synaxarion; and after the Synapte of the ninth Ode, the Exaposteilaria of the Feast. At the Ainoi, the Prosomoia of the Feast

τῆς Ἑορτῆς, ὁμοίως καὶ ὁ Οἶκος, καὶ τὸ Συναξάριον· μετα
δὲ τὴν Συναπτὴν τῆς θ'. Ὡδῆς, τὰ Ἐξαποστειλάρια τῆς
Ἑορτῆς. Εἰς τοὺς Αἶνους, τὰ Προσόμοια τῆς Ἑορτῆς εἰς δ'.
Δόξα· Καὶ νῦν· Δοξαστικὸν τῆς Ἑορτῆς. Εἴτα ἡ Μεγάλη
Δοξολογία, καὶ τὸ Ἀπολυτίκιον τῆς Ἑορτῆς.

Εἰ τύχοι ἐν Κυριακῇ Ἅγιος ἑορταζόμενος, εἰς τί, **Θεὸς Κύριος,**
ψάλλεται τὸ Ἀναστάσιμον Ἀπολυτίκιον· **Δόξα·** τοῦ Ἀγίου·
Καὶ νῦν· Θεοτοκίον· εἴτα τὸ Ψαλτήριον καὶ ὁ Ἄμωμος (ἢ
ὁ Πολυέλεος) μετὰ τῶν Ἀναστασίμων Καθισμάτων, καὶ τοῦ
Ἀγίου, τὰ Εὐλογητάρια, ἢ Ὑπακοὴ τοῦ Ἥχου, ὁμοίως οἱ
Ἀναβαθμοί, καὶ τὸ Προκείμενον· ὁ Ἀναστάσιμος Κανὼν, καὶ
τοῦ Ἀγίου εἰς δ', ς', ἢ ἡ'. Μετὰ τὴν Συναπτὴν τῆς γ'. Ὡδῆς,
πρῶτον λέγεται τὸ Ἀναστάσιμον Κοντάκιον χῦμα· καὶ ἔπειτα
ψάλλεται τὸ Κάθισμα τοῦ Ἀγίου, καὶ τὸ Θεοτοκίον· μετὰ
δὲ τὴν Συναπτὴν τῆς ς'. Ὡδῆς, τὸ Κοντάκιον τῆς Ἑορτῆς,
ὁμοίως ὁ Οἶκος, καὶ τὸ Συναξάριον. Μετὰ τὰς Ὡδὰς ψάλλον-
ται αἱ Καταβασαίαι μέχρι τῆς ἡ'. Εἴτα ἅπαντα ἡ τάξις τοῦ
Ἑωθινοῦ Εὐαγγελίου, καὶ στιχολογεῖται ἡ Τιμιωτέρα, καὶ
κατόπιν ψάλλεται ἡ Καταβασία τῆς θ'. Ὡδῆς. Μετὰ δὲ
τὴν Συναπτὴν τῆς θ'. Ὡδῆς ψάλλεται τί, Ἅγιος Κύριος ὁ
Θεός, καὶ τὸ Ἀναστάσιμον Ἐξαποστειλάριον· **Δόξα·** τοῦ
Ἀγίου· **Καὶ νῦν·** Θεοτόκιον, εἰς τὸν αὐτὸν Ἥχον. Εἰς τοὺς
Αἶνους, Στιχηρὰ Ἀναστάσιμα δ', καὶ τοῦ Ἀγίου δ'. **Δόξα·**
τὸ Ἑωθινὸν Δοξαστικόν· **Καὶ νῦν·** Ὑπερευλογημένη. Εἴτα
ἡ Μεγάλη Δοξολογία, καὶ τὸ Τροπάριον· **Σήμερον σωτηρία.**



in four; **Glor**y; **Both now**; the Doxastikon of the Feast. Then the Great Doxology, and the Apolytikion of the Feast.

If there occur on the Lord's-day a feasted Saint, at, **The Lord is God**, there is sung the Apolytikion of the Resurrection; **Glor**y; of the Saint; **Both now**; Theotokion; then the Psalter and the Amomos (or the Polyeleos) with the Kathismata of the Resurrection, and of the Saint, the Evlogetaria, the Hypakoë of the Tone, likewise the Anavathmoi, and the Prokeimenon; the Canon of the Resurrection, and of the Saint in four, six, or eight. After the Synapte of the third One, there is first said the Kontakion of the Resurrection in monotone; and afterwards there is sung the Kathisma of the Saint, and the Theotokion; and after the Synapte of the sixth Ode, the Kontakion of the Feast, likewise the Oikos, and the Synaxarion. After the Odes there are sung the Katabasiai until the eighth. Then all the order of the Matutinal Gospel, and there is recited the Timiotera, and afterwards there is sung the Katabasia of the ninth Ode. And after the Synapte of the ninth Ode there is sung, **Holy is the Lord**, and the Exapostearion of the Resurrection; **Glor**y; of the Saint; **Both now**; Theotokion, to the same Tone. At the Ainoi, four Stichera of the Resurrection, and four of the Saint; **Glor**y; the Matutinal Doxastikon; **Both now**; **Exceedingly blessed**. Then the Great Doxology, and the Troparion; **To-day is salvation**.



ΛΕΙΤΟΥΡΓΙΑ.

Ἐν τῇ Μεγάλῃ Κυριακῇ τοῦ Πάσχα, εἰς μετὰ τὴν **Ελογημένην ἢ Βασιλείαν τοῦ Πατρός**, ψάλλεται τὸ, **Χριστὸς ἀνέστη** ("Ὁρα σελ. 242). εἶτα μετὰ τῶν Στίχων (Ἐν δὲ τοῖς λοιπαῖς ἡμέραις τοῦ Πάσχα, ἄνευ τῶν Στίχων).

Εἰ ἐστὶ Δεσποτική, ἢ Θεομητορική Ἑορτή, λέγονται τὰ Ἀντίφωνα τῆς τυχούσης Ἑορτῆς.

Ἰστέον, ὅτι μεθ' ἑκάστων τῶν Στίχων τοῦ Πρώτου Ἀντιφώνου πάντοτε ψάλλεται τὸ Ἐφύμνιον· **Ταῖς πρεσβείαις τῆς Θεοτόκου, Σωτήρ, σῶσον ἡμᾶς· καὶ εἰς τὸ τέλος· Δόξα· Καὶ νῦν·** καὶ πάλιν τὸ Ἐφύμνιον. Μετὰ δὲ ἑκάστων τῶν Στίχων τοῦ Δευτέρου Ἀντιφώνου ψάλλεται τὸ ἰδιαίτερον χαρακτηριστικὸν Ἐφύμνιον (ἢ ὅταν τύχη τὸ Γενέσιον, ἢ Εἰσοδος, ἢ ἡ Κοίμησις τῆς Θεοτόκου ἐν Κυριακῇ, τὸ Ἀναστάσιμον· **Σῶσον ἡμᾶς, Υἱὲ Θεοῦ, ὁ ἀναστὰς ἐκ νεκρῶν, ψάλλοντάς σοι· Ἀλληλούϊα**). καὶ εἰς τὸ τέλος· **Δόξα· Καὶ νῦν·** καὶ τὸ· **Ὁ Μονογενὴς Υἱὸς καὶ Λόγος τοῦ Θεοῦ** ("Ὁρα σελ. 246). Μετὰ δὲ ἑκάστων τῶν Στίχων τοῦ Τρίτου Ἀντιφώνου ψάλλεται τὸ Ἀπολυτίκιον τῆς τυχούσης Ἑορτῆς.

Εἰ δὲ ἐστὶ μνήμη Ἁγίου ἐορταζόμενοι, εἰς τοὺς Μακαρισμοὺς ψάλλεται ἡ Τριθέκτη, ἥτοι ἀπὸ τοῦ Κανόνος τοῦ Ὁρθροῦ ἢ γ' καὶ ε'. Ὡδὴ εἰς ἡ'. "Ὅταν δὲ τύχη Ἁγιὸς ἐορτάσιμος ἐν Κυριακῇ, οἱ Μακαρισμοὶ τῆς Ὀκτωήχου εἰς δ'. καὶ ἐκ τῆς ε'. Ὡδὴς τοῦ Κανόνος τοῦ Ἁγίου δ'. Ὁμοίως μετὰ τὸ Εἰσοδικόν, πρῶτον λέγεται τὸ Ἀναστάσιμον Ἀπολυτίκιον, εἶτα τοῦ Ἁγίου.

LITURGY.

On the Great Lord's-day of the Pasch, immediately after, **Blessed is the Kingdom of the Father**, there is sung, **Christ is risen** (See page 443); then with its Stichoi (But on the remaining days of the Pasch, without the Stichoi).

If it is a Feast of our Lord, or of the Mother of God, there are sung the Antiphons of the Feast it happeneth to be.

Note, that after every Stichos of the First Antiphon there is always sung the Ephymnion: **At the intercessions of the Theotokos, O Saviour, save us**; and at the end; **Glory; Both now**; and again the Ephymnion. And after every Stichos of the Second Antiphon there is sung the proper characteristic Ephymnion (or, when the Nativity, Entrance, or Falling-asleep of the Theotokos, falleth on the Lord's-day, that of the Resurrection: **Save us, O Son of God, who didst rise again from the dead; we sing to thee: Alleluia**); and at the end; **Glory; Both now**; and: **O Only-begotten Son and Word of God** (See page 247). And after every Stichos of the Third Antiphon there is sung the Apolytikion of the Feast it happeneth to be.

But if it be the commemoration of a feasted Saint, at the Beatitudes there is sung the Trithecte, to wit the third and sixth Odes of the Canon of the Orthros. But when a feasted Saint falleth on the Lord's-day, the Beatitudes of the Oktoechos in four, and from the sixth Ode of the Canon of the Saint four. Likewise after the Entrance, there is first sung the Apolytikion of the Resurrection, then that of the Saint.

Ἐν τῇ ΙΔ'. Σεπτεμβρίῳ τῇ Ὑψώσει τοῦ Σταυροῦ, καὶ ἐν τῇ Γ'. Κυριακῇ τῶν Νηστείων, ἔτσι τῇ Σταυροπροσκυνήσει. αὐτὶ τοῦ Τρισταγίου, ψάλλεται. **Τὸν Σταυρόν σου προσκυνούμεν, Δέσποτα, καὶ τὴν ἀγίαν σου Ἀνάστασιν δοξάζομεν.** Ἐκ γ'. **Δόξα· Καὶ νῦν. Καὶ τὴν ἀγίαν σου Ἀνάστασιν δοξάζομεν.** Δύναμις. **Τὸν Σταυρόν σου προσκυνούμεν.** Ἐν δὲ τῇ ΚΕ'. Δεκεμβρίῳ τῇ τοῦ Χριστοῦ Γεννίσει, καὶ τῇ ἐπαύριον, ἔτσι τῇ Συνάξει τῆς Θεοτόκου, ἐν τῇ ΣΤ'. Ἰανουαρίου ταῖς Θεοφανείois, καὶ τῇ ἐπαύριον, ἔτσι τῇ Συνάξει τοῦ Προδρόμου, ἐν τῷ Σαββάτῳ τοῦ Λαΐμου, ἐν τῷ Μεγάλῳ Σαββάτῳ, ἐν τῇ Κυριακῇ τοῦ Πάσχα, καὶ μεχρὶ τοῦ Σαββάτου τῆς Διακαινησίμου, ἐν τῇ Ἀποδόσει τοῦ Πάσχα, ἐν τῇ Κυριακῇ τῆς Πεντηκοστῆς, ἐν τῇ Δευτέρᾳ τοῦ Ἁγίου Πνεύματος, καὶ ἐν τῇ Ἀποδόσει τῆς Πεντηκοστῆς. **Ὅσοι εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε· Ἀλληλούϊα.** Ἐκ γ'. **Δόξα· Καὶ νῦν. Χριστὸν ἐνεδύσασθε.** Δύναμις. **Ὅσοι εἰς Χριστὸν ἐβαπτίσθητε.**

Εἰ εἰσὶ πολλοὶ Ἱερεῖς σιλλειτοιοῦντες, ψαλλοῦσιν ἐν σινοδείᾳ τὸ Εὐαγγέλιον· εἶτα, θυμιῶντος τοῦ πρώτου τῇ τάξει τὴν ἀγίαν Τράπεζαν καὶ τὰς Εἰκόνας ἐκ τῶν Βημοθύρων, τὸ Ἀπολιτίκιον, τὸ Κοντάκιον, καὶ τό, **Ἅγιος ὁ Θεός,** τὴν τρίτην φορὴν.

Ἐὰν ᾖ δεύτερος Διάκονος, αὐτός, καὶ οὐκ ὁ Ἱερεὺς, λέγει· **Σοφία, ὀρθοί· ἀκούσωμεν τοῦ ἁγίου Εὐαγγελίου·** εἶτα καὶ **Πρόσχωμεν.** Ὁμοίως μετὰ τοῦ, **Ἰνα καὶ αὐτοί,** ὁ πρῶτος Διάκονος λέγει· **Ὅσοι κατηχούμενοι, προέλθετε·** καὶ ὁ δεύ-

On the 14th of September, the Exaltation of the Cross, and on the third Lord's-day of the Fast, to wit the Adoration of the Cross, instead of the Trisagion, there is sung: **Thy Cross, O Master, we adore, and glorify thy holy Resurrection.** Thrice. **Glory: Both now. And glorify thy holy Resurrection.** Dynamis. **Thy Cross, O Master, we adore.** But on the 25th of December, the Nativity of Christ, and the morrow, to wit the Synaxis of the Theotokos, on the 6th of January, the Theophany, and the morrow, to wit the Synaxis of the Precursor, on the Sabbath of Lazarus, on the Great Sabbath, on the Lord's-day of the Pasch, and up to the Sabbath of Renewal week, on the Apodosis of the Pasch, on the Lord's-day of the Pentecost, on the Second-day of the Holy Spirit, and on the Apodosis of the Pentecost: **As many of you as have been baptized into Christ, have put on Christ.** Thrice. **Glory: Both now. Have put on Christ.** Dynamis. **As many of you as have been baptized into Christ.**

If there are many Priests celebrating together, they sing the Eisodikon in procession; then, the first in rank censuring the holy Table and the Eikons from the Doors of tha Bema, the Apolytikion, the Kontakion, and, **Holy God,** the third time.

If there is a second Deacon, he, and not the Priest, saith: **Wisdom! upright! let us hear the holy Gospel;** and then: **Let us attend.** Likewise after, **That they also,** the first Deacon saith: **As many as are Catechumens, go forth;** and the second: **Ye Catechumens go forth;** then

τερος· **Οἱ Κατηχούμενοι προέλθετε·** εἶτα αὐθις ὁ πρῶτος·

"Οσοι Κατηχούμενοι, προέλθετε, κτλ.

Τὰ Διακορικά τῶν φωτιζομένων καὶ ἡ Εὐχή ("Ορα σελ. 406 - 410) ἀπὸ τῆς Τετάρτης ἄρχονται τῆς Μεσονησιτίμου, καὶ λέγονται μέχρι τῆς Μεγάλης Τετάρτης, οὐ μόνον ἐν ταῖς Προηγιασμέναις, ἀλλὰ καὶ ἐν αὐτοῖς τοῖς Σάββασι, καὶ ταῖς Κυριακαῖς, εἰς τοῦ Χριστοστόμου δηλονότι τὴν Λειτουργίαν, καὶ τοῦ Μεγάλου Βασιλείου.

Κατὰ τὸ νυν ἐπικρατοῦν ἔθος, οὐχ ὁ Διάκονος, ἀλλ' ὁ Ἱερεὺς θυμῷ ἐν τῇ Μεγάλῃ Εἰσόδῳ· καὶ οὐ μόνον τὴν ἀγίαν Τρίπεξαν καὶ τὸ Ἱερατεῖον, ἀλλὰ καὶ τὰς Δεσποτικὰς Εἰκόνας μικρὸν προελθὼν τῶν Βημοθύρων.

Εἰς τὴν Μεγάλην Εἵσοδον, ἐν Ἑλλάδι, καὶ ἀλλαχοῦ, ὁ Ἱερεὺς μνημονεύει καὶ τὰ Βασιλικά ὀνόματα, καὶ προσέτι ἐν ταῖς μεγάλαις Ἑορταῖς, λέγει· **Τῶν ἀειμνήστων Κτιτόρων τῆς ἀγίας Ἐκκλησίας ταύτης· καὶ τῶν ὑπὲρ Πίστεως καὶ Πατρίδος ἀγωνισαμένων καὶ πεσόντων ἀδελφῶν ἡμῶν μνησθεῖν**
Κύριος ὁ Θεὸς ἐν τῇ Βασιλείᾳ αὐτοῦ, πάντοτε.

Εἰ εἰσὶν Ἱερεῖς δύο, ἢ πλείονες, καὶ αὐτοὶ ἀσπάζονται τὰ Ἅγια πάντες καὶ ἀλλήλους ἐπὶ τῷ ὤμῳ. Ὁ δὲ ἀρχόμενος λέγει· **Ὁ Χριστὸς ἐν μέσῳ ἡμῶν.** Καὶ ἀποκρίνεται ὁ ἀσπάζόμενος **Καὶ ἐστί, καὶ ἔσται.** Ὡσαύτως καὶ οἱ Διάκονοι, εἰ εἰσὶ δύο, ἢ τρεῖς, ἀσπάζονται ἕκαστος τὸ Ὠράριον αὐτοῦ, ἔνθα ἐστὶ Σταυροῦ τύπος, καὶ ἀλλήλους ἐπὶ τῷ ὤμῳ, τὰ αὐτὰ λέγοντες, ὡς καὶ οἱ Ἱερεῖς.

Ἔτι εἰ εἰσὶ πολλοὶ Ἱερεῖς συλλειτουργοῦντες, ἐξαίρουσι πάντες τὸν ἅγιον Ἀέρα, καὶ κρατοῦσι ἐπάνω τῶν ἀγίων

again the first: **As many as are Catechumens, go forth, etc.**

The parts of the Deacon for those that are ready for illumination and the Prayer for the same (See pages 407—411) begin from the Fourth-day of the Mid-fast, and are said until the Great Fourth-day, not only in the Presanctified Liturgy, but also on the Sabbaths, and on the Lord's-days, to wit in the Liturgy of Chrysostom, and in that of Basil the Great.

According to the custom now obtaining, it is not the Deacon, but the Priest that censeth at the Great Entrance; and that not only the holy Table and the Sanctuary, but also the Eikons of our Lord and of our Lady, going a little way out of the Doors of the Bema.

At the Great Entrance, in Greece, and in some other places, the Priest maketh mention of all the Royal Family; and further on great Feasts, saith: **Of the ever-memorable Founders of this holy Church; and of our brothers that fought and fell for Faith and Fatherland may the Lord God be mindful in his Kingdom, always.**

If there are two, or more Priests, they also all kiss the holy Things and one another upon the shoulder. Now he that beginneth saith: **The Christ is in the midst of us.** And he that is kissed answereth: **He both is, and will be.** In like manner the Deacons also, if there are two, or three, kiss their Orarions, where the figure of the Cross is, and one another upon the shoulder, saying the same as the Priests.

Further, if there are many Priests celebrating together, they all take up the holy Aër, and hold it over the

ὁ ἱερεὺς ἐκείνους καὶ ἑαυτὸν καὶ τὸν ἄλλον τὴν Ὁμολογίαν
τῆς Πίστεως.

Εἰς τὴν ἑπομένην τῇ Ἀγίᾳ Πνεύματος ἰσχυρῇ λέγει
ἑαυτὸν καὶ ἄλλους· **Μέγα τὸ Ὄνομα τῆς Ἀγίας Τριάδος·**
εἰς τὴν Ἐξαιρέτως· Παπαγία Θεοτόκε, βοήθησον ἡμῖν· ὁμοίως
εἰς τὴν ἑπομένην· **Εἰς βοήθειαν πάντων τῶν εὐσεβῶν καὶ**
Ὁρθοδόξων Χριστιανῶν.

Εἰς τὴν ἑν πρώτοις μνησθῆτι, Κύριε, ἐν Ἀθῆναις, καὶ ἀλλα-
χῇ ὁμιλεῖται. ὁ Ἱερεὺς τῆς Ἱερᾶς Συνόδου.

Ὁ ἐκείνους παραγγέλλει τὸν Διάκονον τὸν ἅγιον Δίσκον ἐπάνω
τῇ Ἀγίᾳ Πίπτειν, διατάται λέγει· **Ἀνάστασιν Χριστοῦ**
(Ὁμ. σελ. 134). **Φωτίζου, φωτίζου, ἡ νέα Ἱερουσαλήμ·**
ἡ γὰρ δόξα Κυρίου ἐπὶ σέ ἀνέτειλε. Χόρευε νῦν, καὶ ἀγάλ-
λου, Σιών· σὺ δέ, Ἀγνή, τέρπου, Θεοτόκε, ἐν τῇ ἐγέρσει τοῦ
τόκου σου. **Ὡ Πάσχα τὸ μέγα καὶ ιερώτατον, Χριστέ· ὦ**
σοφία καὶ Λόγε τοῦ Θεοῦ καὶ δύναμις· δίδου ἡμῖν ἐκτυπώ-
τερον σοῦ μετασχεῖν ἐν τῇ ἀνεσπέρῳ ἡμέρᾳ τῆς Βασιλείας
σου. Καὶ· Ἀπόπλυνον, Κύριε, τὰς ἁμαρτίας τῶν ὧδε μνη-
μονειθέντων, διὰ τοῦ τιμίου σου Αἵματος, πρεσβείαις τῶν
Ἁγίων σου.

Εἰ δὲ εἴσι τινες μέλλοντες μεταλαβεῖν τῶν ἁγίων Μυστηρί-
ων, μελίζει ὁ Ἱερεὺς τὰ δύο μέρη τοῦ ἁγίου Ἄρτου ὑπο-
λειφθέντα, ἤγουν τὸ ΝΙ. καὶ τὸ ΚΑ, εἰς μικρὰς μερίδας ὥστε
εἶναι τοῖς πᾶσι μεταληψομένοις ἀρκοῦντας· καὶ οὕτω βαλὼν
αὐτὰς εἰς τὸ ἅγιον Ποτήριον, μεταδίδωσι, κατὰ τὸ ἔθος, ἐκ
τοῦ Σώματος καὶ Αἵματος τοῦ Κυρίου, μετὰ πάσης εὐλαβείας.
Μετὰ δὲ τὸ εἰπεῖν τὸν Διάκονον. **Μετὰ φόβου Θεοῦ, ψάλλει**

holy Gifts, saying to themselves like the People, the
Confession of the Faith.

At the Invocation of the Holy Spirit each one saith quietly to himself: **Great is the Name of the Holy Trinity;** at, **Especially: O All-holy Theotokos, help us;** likewise at the Elevation: **For help of all pious and Orthodox Christians.**

At, **Among the first be mindful, O Lord,** in Athens, and in some other places, the Priest maketh mention of the Sacred Synod.

When the Deacon spongeth the holy Paten over the holy Chalice, he may say: **Having beheld the resurrection** (See page 135). **Be illuminate, be illuminate, thou new Jerusalem; for the glory of the Lord is risen upon thee. Dance now, and exult, O Sion; and thou Chaste One, be glad, O Theotokos, at the resurrection of thine offspring. O great and most sacred Pasch, Christ; O wisdom and Word of God and power, grant us more perfectly to partake of thee in the day without evening in thy Kingdom. And: Wash away, O Lord, the sins of those here commemorated, through thy precious Blood, at the intercessions of thy Saints.**

But if there are any going to partake of the holy Mysteries, the Priest divideth the two remaining portions the holy Bread, to wit NI, and KA, into as many small particles as will suffice for those that are going to participate; and so, putting them into the holy Chalice, giveth communion of the Body and Blood of the Lord, in the customary way, with all reverence. And after the Deacon hath said, **With fear of God,** the Choir singeth: **Of**

ὁ Χρὸς· **Τοῦ Δείπνου σου τοῦ Μυστικοῦ** (Ορα σελ. 322),
 ἢ, **Σῶμα Χριστοῦ μεταλάβετε, Πηγῆς ἀθανάτου γεύσασθε,**
 καὶ προσέρχονται οἱ μέλλοντες μεταλαβεῖν, καὶ ὁ Ἱερεὺς
 αἵρων ἀπὸ τῶν τοῦ Διακόνου χειρῶν τὸ ἅγιον Ποτήριον, μετα-
 δίδωσιν αὐτοῖς, λέγων· **Μεταλαμβάνει ὁ δοῦλος τοῦ Θεοῦ**
(ὁ δεῖνα), τὸ τίμιον καὶ ἅγιον Σῶμα καὶ Αἷμα τοῦ Κυρίου,
καὶ Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, εἰς ἄφεσιν αὐτοῦ
(ἢ, αὐτῆς) ἁμαρτιῶν, καὶ εἰς ζῶην αἰώνιον.

Ἐν ταῖς Μνήμαις τῶν κεκοιμημένων, εὐθὺς μετὰ τό, **Εἴη τὸ**
Ὄνομα Κυρίου, ψάλλονται τὰ Τροπάρια· **Μετὰ πνευμάτων**
δικαίων (Ορα σελ. 486—490), καὶ μνημονεύονται ἐπὶ τῶν
 Κολύβων τὰ ὀνόματα τῶν Κεκοιμημένων.

Ἐν τῇ Μεγάλῃ Κυριακῇ τοῦ Πάσχα, μετὰ τὴν Ὀπισθάμ-
 βωνον Εὐχὴν λέγεται τό, **Χριστὸς ἀνέστη,** τρίς (τὸ αὐτο
 μέχρι τοῦ Σαββάτου τῆς Διακαινησίμου), καὶ ἀναγινώσκεται
 ὑπὸ τοῦ Ἱερέως ὁ Κατηχητικὸς Λόγος τοῦ Χρυσοστόμου· **Εἴ**
τις εὐσεβὴς καὶ φιλόθεος (Ορα σελ. 482). Εἰς τὸ τέλος τὸ
 Ἀπολυτίκιον τοῦ Ἀγίου· **Ἡ τοῦ στόματός σου καθάπερ**
(Ορα σελ. 338). Εἴτα· Εὐλογία Κυρίου· καὶ Ἀπόλυσις
 παρὰ τοῦ Ἱερέως ἐκφωνοῦντος εἰς τὸ τέλος· **Χριστὸς ἀνέστη,**
 τρίς, καὶ τοῦ Λαοῦ ἀποκρινομένου ὡσαύτως τρίς, **Ἀληθῶς**
ἀνέστη. Ὁ Ἱερεὺς· **Δόξα τῇ αὐτοῦ τριήμερῳ ἐγέρσει.** Ὁ
 Λαός· **Προσκυνοῦμεν αὐτοῦ τὴν τριήμερον ἔγερσιν.** Ὁ Ἱερεὺς·
Χριστὸς ἀνέστη.

Ἐν ταῖς Παραμοναῖς τῶν Χριστουγέννων, καὶ τῶν Θεοφανείων,
 ἐν τῇ Μεγάλῃ Πέμπτῃ, καὶ ἐν τῷ Μεγάλῳ Σαββάτῳ, ἡ Δει-
 τουργία τοῦ Μεγάλου Βασιλείου ἐπισυνάπτεται τῷ Ἐσπε-

thy Mystic Supper (See page 323), or, **Of the Body of Christ partake ye, of the immortal Fount taste ye,** and there approach those that are going to partake; and the Priest taking the holy Chalice from the hands of the Deacon, giveth the communion, saying: **The servant of God, N., partaketh of the precious and holy Body and Blood of our Lord, and God, and Saviour Jesus Christ, unto remission of his (or, her) sins, and unto life eternal.**

In Commemorations of those that have fallen asleep, immediately after, **Be the Name of the Lord,** there are sung the Troparia: **With the righteous souls** (See pages 487—491), and there are commemorated upon the Kolyba the names of those that have fallen asleep.

On the Great Lord's-day of the Pasch, after the Prayer behind the Ambon there is said; **Christ is risen,** thrice (the same until the Sabbath of Renewal Week), and there is read by the Priest the Catechetical Discourse of Chrysostom: **If any be pious and a lover of God** (See page 483). And at the end the Apolytikion of the Saint: **The grace of thy mouth shining** (See page 339). Then: **The Blessing of the Lord;** and Dismission is made by the Priest, who exclaimeth at the end: **Christ is risen,** thrice, and the People answer likewise thrice: **He is risen indeed.** The Priest: **Glory to his resurrection on the third day.** The People: **We adore his resurrection on the third day.**

On the Vigils on the Nativity of Christ, and of the Theophany, on the Great Fifth-day, and on the Great Sabbath, the Liturgy of Basil the Great is joined to the Hesperinos, thus:—after, **Blessed is the Kingdom,** there is said: **Come**

ρινῶ, οὕτωςί· μετὰ τό, **Εὐλογημένη ἡ Βασιλεία, λέγεται· Δεῦτε προσκυνήσωμεν, ἐκ γ'.** καὶ ὁ Προοιμιακός, καὶ γίνεται Συναπτὴ Μεγάλῃ. Εἶτα ψάλλεται τό· **Κύριε ἐκέκραξα,** μετὰ τῶν Στιχηρῶν, καὶ γίνεται Εἰσοδὸς μετὰ τοῦ Εὐαγγελίου· καὶ ψάλλεται τό· **Φῶς ἱλαρόν** (Ὁρα σελ. 2—30). Καὶ εὐθὺς τὰ Ἀναγνώσματα. (Μετὰ τὸ γ', καὶ ξ'. Ἀνάγνωσμα τῶν Παραμονῶν τῶν Χριστουγέννων, καὶ τῶν Θεοφανείων ψάλλονται Τροπάρια καὶ Στίχοι· πρὸ τοῦ α', καὶ β'. τῆς Μεγάλῃς Πέμπτης, Προκείμενα· καὶ μετὰ τὸ τελευταῖον τοῦ Μεγάλου Σαββάτου τό· **Τὸν Κύριον ὑμνεῖτε, καὶ ὑπερυψοῦτε εἰς πάντας τοὺς αἰῶνας·** καὶ ὁ Ὑμνος τῶν ἀγίων Τριῶν Παίδων· **Εὐλογεῖτε, πάντα τὰ ἔργα Κυρίου.**) Μετὰ δὲ ταῦτα γίνεται Συναπτὴ Μικρά, καὶ ψάλλεται τὸ Τρισάγιον (ἡ ἐν τῷ Μεγάλῳ Σαββάτῳ τό· **Ὅσοι εἰς Χριστὸν ἐβαπτίσθητε**). Εἶτα, τὸ Προκείμενον τοῦ Ἀποστόλου, ὁ Ἀπόστολος, τό, **Ἀλληλουῖα** (ἡ ἐν τῷ Μεγάλῳ Σαββάτῳ τό· **Ἀνάστα, ὁ Θεός, κρίνον τὴν γῆν, ὅτι σὺ κατακληρονομῆσεις ἐν πᾶσι τοῖς ἔθνεσι,** μετὰ τῶν Στίχων τοῦ Ψαλμοῦ πα'. **Ὁ Θεὸς ἔστη**), καὶ τὸ Εὐαγγέλιον. Καὶ καθεξῆς ἡ Λειτουργία τοῦ Μεγάλου Βασιλείου.



ΠΡΟΗΓΙΑΣΜΕΝΗ.

Εἰ τύχοι ἐπισήμως ἐορταζόμενος Ὁ Ἅγιος ἐν ταῖς νηστησίμοις ἡμέραις, εἰ μὲν ἔστι Τετάρτη, εἰς τὴν Λειτουργίαν τῶν Προηγιασμένων ψάλλεται τὸ Ἰδιόμελον τῆς ἡμέρας δὶς, τὸ Μαρτυρικὸν ἅπαξ, τὰ γ'. τῆς σειρᾶς τοῦ Τριωδίου Προσόμοια,

let us adore, thrice, and the Proœmiac Psalm, and also the Great Synapte. Then is sung: O Lord, I have cried, with the Stichera, and there taketh place the Entrance with the Gospel; and there is sung: O gladsome light See page 3—31). And straightway the Lessons. (After the third and sixth Lessons of the Vigils of the Nativity of Christ, and of the Theophany there are sung Troparia and Stichoi; before the first and second of the Great Fifth-day, Prokeimena; and after the last of the Great Sabbath: **The Lord hymn ye, and highly exalt unto all the ages; and the Hymn of the holy Three Children: Bless ye the Lord, all ye works of the Lord.**) And after this there is said the Little Synapte, and there is sung the Trisagion (or on the Great Sabbath: **As many of you, as have been baptized into Christ.**) Then, the Prokeimenon of the Apostle, the Apostle, the, Alleluia (or on the Great Sabbath: **Arise, O God, judge thou the earth, for thou shalt inherit among all the nations, with the Stichoi of Psalm lxxxi, God hath stood**), and the Gospel. And then the Liturgy of Basil the Great.



PRESANCTIFIED LITURGY.

If there happen a notable feasted Saint on a day of the fast; if it be the Fourth-day, in the Liturgy of the Presanctified there is sung the Idiomelon of the day twice, the Martyrikon once, the three Prosomoia of the series of the Triodion, and the four of the feasted Saint (not of the Saint of the coming day). **Glory; of the Saint; Both**

καὶ τὰ δ'. τοῦ ἑορταζομένου Ἁγίου (οὐχὶ τοῦ Ἁγίου τῆς
ἐπομένης ἡμέρας). **Δόξα**· τοῦ Ἁγίου· **Καὶ νῦν**· Θεοδοκίον σύμ-
φωνον τῷ Ἦχῳ τοῦ Δοξαστίκου. Μετὰ τού· **Κατευθυνθήτω,**
ὁ Ἀπόστολος καὶ τὸ Εὐαγγέλιον τοῦ ἑορταζομένου Ἁγίου.
Τὸ Κοινωνικόν· **Εἰς μνημόσυνον αἰώνιον.** Εἰ δέ ἐστι Παρασ-
κευή, ψάλλεται τὸ Ἰδιόμελον τῆς ἡμέρας δὲ, τὰ δ' Μαρτυρι-
κὰ τοῦ Ἦχου, καὶ δ'. τοῦ ἑορταζομένου Ἁγίου. **Δόξα**· τοῦ
Ἁγίου· **Καὶ νῦν**· τὸ α'. Θεοδοκίον τοῦ Ἦχου, κτλ.



now; a Theotokion of the same Tone as the Doxastikon. After: **Let my prayer be directed**, there is said the Apostle and Gospel of the feasted Saint. The Koinonikon is **In eternal remembrance**. But if it be the Paraskevê, there is sung the Idiomelon of the day twice, the four Martyrika of the Tone, and the four of the feasted Saint. **Glory**; of the Saint; **Both now**; the first Theotokion of the Tone, etc.



ERRATA.

Page	Line	For	Read
9	30	Lychanpsia,	Lychnapsia,
20	22	Συναπτήν·	Συναπτήν·
32	11	Προκείμενον	Προκείμενον
38	11	τέλης	τέλη
48	20	τοῷ	τοῦ
48	26	κετεύομέν σε,	ίκετεύομέν σε,
57	8	Apolykition	Apolytikion
68	17	εἰς	εἰς
82	9	διελογίσατο	διελογίσαντο
93	9	cotinually	continually
93	12	that	than
118	3	A'.	Al'.
126	21	ἥ	ἥ
128	19	συνήθης	σύνηθες
197	6	strengthen	strengthen
200	18	επιζωννύων	περιζωννύων
213	23	for	of
216	20	ένεδύσατα	ένεδύσατο
255	32	hee	thee
256	2	λέγει	λέγει
270	15	ὕψηλοῖς	ύψηλοῖς
274	24	συνσεως	συνέσεως
280	16	τὰς	τὰς
300	21	Κατάπαμψον	Κατάπεμψον
308	1	Ἐπισκόπο	Ἐπισκόπου
311	2	standing	standing
331	24	α	and
377	19	Sptrit	Spirit
386	20	τὸν	τὸ
404	12	μοι	μου

There are a few other slips of less importance, chiefly in the Greek accents.

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